DOCUMENT RESUME

ED 436 102 FL 026 086

AUTHOR	Matsunaga, Tad
TITLE	Contrastive Rhetoric and Japanese English Students' Expository Writing Style.
PUB DATE	1999-08-30
NOTE	251p.; Master of Arts Thesis, Biola University.
PUB TYPE	Dissertations/Theses - Masters Theses (042)
LANGUAGE	English, Japanese
EDRS PRICE	MF01/PC11 Plus Postage.
DESCRIPTORS	College Students; *English (Second Language); *Expository Writing; Foreign Countries; High School Students; High Schools; Higher Education; Second Language Instruction; Second Language Learning; Secondary Education; *Writing Skills
IDENTIFIERS	*Contrastive Rhetoric; Japan; *Writing Style

ABSTRACT

Contrastive rhetoric can help English teachers of native Japanese speaking students to better understand cultural and first language influences which affect the acquisition of English expository writing skills. An awareness of the Japanese expository writing style called "delayed introduction of purpose," which can cause problems in coherence for English-speaking readers who expect either a general to specific or a specific to general style, can enable English as a Second Language writing teachers to create or adapt lessons that will be appropriate for their Japanese students. This study follows the work of the late John Hinds, whose contrastive rhetoric research showed that Japanese writing uses a delayed introduction of purpose pattern that does not match any English rhetorical pattern. The study examines essays written by Japanese English students in Japan and in the United States for evidence of a Japanese writing style. Pedagogical applications are addressed, and an annotated bibliography is presented for English as a Second Language teachers. (Contains 81 references.) (SM)

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CONTRASTIVE RHETORIC AND JAPANESE ENGLISH STUDENTS' EXPOSITORY WRITING STYLE

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CONTRASTIVE RHETORIC AND JAPANESE ENGLISH STUDENTS' EXPOSITORY WRITING STYLE

A Thesis
Presented to
the Faculty of the School of Intercultural Studies
Department of TESOL & Applied Linguistics
Biola University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts in TESOL

by

Tad Matsunaga

August 1999

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ABSTRACT

CONTRASTIVE RHETORIC AND JAPANESE ENGLISH STUDENTS' EXPOSITORY WRITING STYLE

Tad Matsunaga

Contrastive Rhetoric can help English teachers of Japanese L1 students to better understand cultural and first language influences which affect the acquisition of English expository writing skills. An awareness of the Japanese expository writing style, called "delayed introduction of purpose", which can cause problems in coherence for English-speaking readers, who expect either a general to specific or a specific to general style, can enable ESL writing teachers to create or adapt lessons that will be appropriate for their Japanese students. This study follows the work of the late John Hinds, whose Contrastive Rhetoric research showed that Japanese writing uses a delayed introduction of purpose pattern that does not match any English rhetorical pattern. This study examines essays written by Japanese English students in Japan and the U.S. for evidences of a Japanese writing style. Pedagogical applications are addressed and an annotated bibliography is presented for ESL/EFL teachers.

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ACKNOWLEDGEMENTS

I wish to express my deepest gratitude to all of the following people who made this thesis possible.

I want to thank my wife, Eiko Bomukai Matsunaga, whose love, encouragement, and faith has helped me to maintain my life's focus, and whose bilingual ability was essential for this study.

I would like to thank Dr. Herb Purnell, Chair of the Department of TESOL and Applied Linguistics at Biola University, who helped me during the first semester of planning and developing this thesis.

I wish to thank my advisors, Dr. Katherine (Kitty) Barnhouse Purgason and Professor Peggy Velis, for their many hours of sacrifice, and for advising me in the requirements of academia.

My deepest gratitude to Patti Cole, Academic Coordinator of the English Language Studies Program at Biola University, in California; and Professor Joseph Poulshock of the Tokyo Christian University, in Japan; for their help with the student essays.

Thank you to the teachers who rated the students' essays: Pati Cole, Tim Grove, Peggy Velis, and Beth Krammes.

Thank you to Beth Ann Patton, librarian at Biola University, for checking and correcting my thesis for conformity to department style requirements.

Finally, thank you to the writing participants for their essays, and the students who wrote their essays. It is hoped that ESL/EFL students will be the ultimate benefactors of studies looking at factors that come into play in second language acquisition.

CHAPTER 1

CONTRASTIVE RHETORIC, EAST AND WEST

INTRODUCTION

Contrastive Rhetoric considers how cultural and first language factors influence and affect second language writing. One of the factors which ESL/EFL students struggle with when they write academic English is that their writing does not appear native-like due to an unexpected rhetorical shift or a rhetorical style that is foreign to the native English speaking reader. This thesis reports on two studies, which compare the essays of Japanese students in Japan, Japanese international students in the U.S., and American students, to see if traces of Japanese expository writing style can be found in the essays of the Japanese students.

These studies are based on the work of the late Dr. John Hinds, who "transformed contrastive rhetorical research because of his rigorous text analysis combined with an acute understanding of the L1 languages and cultures" (Connor, 1996, p. xiii). It is hoped that any insights gained from these studies may be of some practical help to second language teachers and students.

Chapter 1 of this thesis first looks at the Greek roots of Western rhetoric and compares it with Eastern/Oriental rhetoric, which is different. The 1966 study by Kaplan that established the field of Contrastive Rhetoric and subsequent developments in the field are then reviewed. A survey of Contrastive Rhetoric and unique characteristics of some Oriental rhetoric complete the chapter. Chapter 2 is a review of the relevant literature in the field of Contrastive Rhetoric, with special attention to Japanese ESL/EFL students. Chapter 3 includes the methodology of the two studies in this thesis. Chapter 4 examines the data and findings of the studies. Chapter 5 finishes the thesis with a discussion and conclusions from the studies. An annotated bibliography is also included in the last chapter.

The History of Western and Eastern Rhetoric

In ancient Greece, a "rhetor" was one skilled in speaking in courts of law or to large gatherings of people. The goal of the "rhetor" was to persuade the people into agreement with the same line of thought. Rhetoric was the study or theory of how a speaker or writer could achieve their objective of persuasion (Malmkjaer, 1991). The ancient Roman orator and writer Cicero (106- 43 BC) said rhetoric is "the art or talent by which discourse is adapted to its end." (Richards, Platt, & Platt, 1992, p. 316). Although there were others such as Protagoras (483-375 BC), Gorgias of Leontini (c. 483- 375 BC), or Corax of Sicily (467 BC), who had studied rhetoric earlier in history, Aristotle (384- 322 BC) is probably the most famous ancient rhetorician (Malmkjaer, 1991). The English language has come out of an Anglo-European culture rhetoric, which can be traced through Greek, to Roman, to Medieval European, to later Western thinking; and is in essence Platonic-Aristotelian (Kaplan, 1972, p. 296).

> Rhetoric, the pinnacle of Greek education, focused on the development of three kinds of persuasive skill—political in the forum, legal in the court, and ceremonial at state occasions. Today, however, instruction

> in persuasive discourse occupies a tenuous and ambiguous position in the writing curriculum of many countries. In the nineteenth century, England, the United States, and New Zealand came under the sway of a different classification of discourse—description, narration argumentation, and exposition. (Connor & Lauer, 1988, p. 139)

Persuasion was replaced by argumentation in writing curriculum under two influential theoreticians of their time, Campbell (1963) and Bain (1866 cited in Connor, 1996). Argumentation focused on logic. Not until James Kinneavy's work (1971 cited in Connor, 1996), at the University of Texas, was persuasion classified as one of four types of discourse: referential, persuasive, literary, and expressive.

The "new rhetoric" are new theories which have developed outside the classical rhetoric paradigm (Connor, 1996, pp. 66- 70). Toulmin (1958) developed a model of argumentative writing based on the practice of law. Argumentation is defined as attempting to justify statements using the "claim"—the statement to be upheld; the "data"—to support the claim and counter challenges, e.g. experience, facts, statistics, and occurrences; and the "warrant"—justification for the claim, showing the relation of the claim and data, e.g. rules, principles, inference-licenses, general, hypotyhetical statements. "Toulmin's model was used in a cross-cultural study of writing, which compared argumentative writing in students' essays from three English-speaking countries (Connor and Lauer, 1985; 1988; Connor 1990a,b) and in a study of international students' essay writing (Connor 1991)" (Connor, 1996, p. 67).

Another popular model of new rhetoric is Perelman's (1982) and Perelman and Olbrechts-Tyteca's (1969). The model does draw from classical rhetoric, but focuses on "the adherence of the members of an audience to theses that are presented for their consent" (Perelman 1982, p. 9). Perelman's emphasis distinguishes three types of audience: "those the speaker expressly addresses; the speaker himself, 'reflecting privately about how to respond to a delicate situation'; and the 'universal audience,' which consists of all of humanity or 'at least all those who are competent and reasonable' " (Perelman 1982, cited in Connor, 1996, p. 69). "The strategies of an argument depend on the nature and knowledge of the audience as well as the purpose of the argument— whether the person wants to refute the opponent's thesis or seeks to win him to his cause" (Perelman, 1982, p. 145).

In contrast to Western rhetoric's tradition of persuasion and convincing, Asian rhetoric developed from political relationships, in which the rhetor's objective was to present truth and put forth multiple facets in way so that things could be "easily and harmoniously agreed upon by referring to communal, traditional wisdom." (Leki, 1991, p. 131). Japanese rhetoric has been influenced by factors such as worldview, culture, language, and religion (Claiborne, 1994). Sidney Lewis Gulick, a scholar and missionary to Japan, wrote:

> Orientals feel that Occidentals put too much reliance on reason and mere logic; while Occidentals feel that Orientals rely excessively on personal impressions, intuitions, and unchecked mystical insights; that their culture cultivates dreamers and their philosophy depends upon vague abstractions. To Orientals the West seems superficial, utilitarian, mechanistic; to Occidentals the East seems visionary, superstitious, inefficient. Orientals feel that Occidental culture begets prosaic, unimaginative literalism while its philosophy is dominated by cold, crushing logic. (Gulick, 1963 cited in Claiborne, 1994, p. 31)

The concepts of aesthetics, harmony, nature, and human relations are important in the homogeneous society of Japan. Unlike the holidays in the United States, which celebrate religious or patriotic themes with speeches and rhetoric, holidays in Japan celebrate natural events such as the coming of spring and cherry blossoms, or renewing human relations with holidays such as Children's Day, and Golden Week (Claiborne, 1994). In Japanese architecture, what has been called "the aesthetic value of subtlety" can be seen:

> The Japanese mind, like traditional Japanese houses that have an *engawa* (verandah) serving as *ma* [gray space] between the living rooms and the garden, has no clear demarcation line between "inside" (*honne*) and "outside" (*tatemae*). (Matsumoto, 1988 cited in Claiborne, 1994, p. 74)

In Chapter 2 we will see how this idea of *honne* (inside) and *tatemae* (outside) carries over and influences Japanese writing, according to the work of Hinds (1987).

Roichi Okabe, in an essay analyzing American and Japanese cultural values, summarized the rhetorical systems:

> Rhetoric, in the Western sense of the word, is concerned with persuasion pursued at public forums. The prototype of the American speaker consciously uses symbols to create an understanding and to form, strengthen, or change an attitude on the part of his or her listeners. American rhetoric, in this sense, is basically argumentative and logical in nature. It is also confrontational in that the speaker as an independent agent always stands face to face with the listener as another independent agent. Confrontation carries a positive connotation in American rhetoric: It is seen as a dynamic force for the advancement of Western civilization. The Japanese, on the other hand, value harmony and view harmony-establishing and/or harmony-maintaining as a dominant function of communication. They seek to achieve harmony by a subtle process of mutual understanding, almost by intuition, avoiding any sharp analysis of conflicting views. The result is that Japanese rhetoric functions as a means of disseminating information or of seeking consensus. It is by nature intuitive, emotional, and adaptive. (Okabe, 1976 cited in Claiborne, 1994, p. 37)

The cultural values of American and Japanese cultures are reflected in their rhetorical and writing systems. While one system is no better than another, the differences between the two rhetorical systems may cause problems of understanding for a writer who functions using the rhetorical system of one culture and the reader(s) who use(s) the rhetorical system of another culture. The American writer, from an individualistic culture, seeks to clearly communicate a message, and sees confrontation as positive dynamic force. He may, however, appear crude and unrefined to Japanese readers. Japanese writers, from a collectivistic culture, who pursue harmony and consensus, may appear as unclear and indirect to American readers.

The idea of differences in "reader and writer responsibility" in different cultures (Japanese and English), has been developed by John Hinds (1987), who proposed that in English the onus of communicating clearly falls on the writer or speaker, whereas in Japanese the onus of clear communication falls on the reader or listener. More on this concept is presented later in Chapter 2, under the work of Hinds (1987).

Contrastive Rhetoric (CR), 1966 Study

In 1966, Robert Kaplan published his article "Cultural Thought Patterns In Inter-Cultural Education." This article would later be called the "doodles" or "squiggles" article because of drawings that graphically represented movement in expository paragraphs that reflect cultural writing patterns. After studying 598 ESL student papers, Kaplan grouped and described the essays as: "English" - with a linear pattern, "Semitic" - with a widening zig zag pattern, "Oriental" - with a circular pattern, "Romance languages" - with a couple of digressions represented by some zig zags, and "Russian" - similar to Romance languages, with a degree of digressions. (See Appendix A.)

"English" was described as using patterns in which speakers and readers expect a linear development in the communication sequence. For example, an English expository paragraph begins with a topic statement, which is then supported by examples or illustrations. The central idea of the paragraph is related to other ideas in the whole essay, all of which together prove or argue some point(s) (Kaplan, 1972).

The "Semitic" languages in the study included Arabic (126 essays) and Hebrew (3 essays). Paragraph development in these Semitic languages uses various parallel constructions, both positive and negative. Some forms of parallelism are demonstrated in the King James Version of the Old Testament. Parallel forms used include synonymous parallelism, synthetic parallelism, antithetical parallelism, and climactic parallelism (Kaplan, 1972).

1. Synonymous Parallelism: The balancing of the thought and phrasing of the first part of a statement or idea by the second part. In such cases, the two parts are often connected by a coordinate conjunction.

   Example: His descendants will be mighty in the land
   and
   the generation of the upright will be blessed.

2. Synthetic Parallelism: The completion of the idea or thought of the first part in the second part. A conjunctive adverb is often stated or implied.

   Example: Because He inclined His ear to me
   therefore
   I will call on him as long as I live.

3. Antithetic Parallelism: The idea stated in the first part is emphasized by the expression of a contrasting idea in the second part. The contrast is expressed not only in thought but often in phrasing as well.

   Example: For the Lord knoweth the way of the righteous:

But the way of the wicked shall perish.

4.	Climactic Parallelism:	The idea of the passage is not completed until the very end of the passage. This form is similar to the modern periodic sentence in which the subject is postponed to the very end of the sentence.
	Example:	Give unto the Lord, O ye sons of the mighty, Give unto the Lord glory and strength.

(Kaplan, 1972, p. 299)

Some "Oriental" writing (Chinese and Korean) "is marked by what may be called an approach by indirection" (Kaplan, 1972, p. 301). The paragraph develops in circles or turns like a gyre around the subject, showing it from a variety of tangential views, but not directly. Such development in an English paragraph would to an English reader seem "awkward and unnecessarily indirect" (Kaplan, 1972, p. 301).

Paragraphs written in "Romance" languages, such as French and Spanish, exhibit freedom to digress or extraneous material. The "Russian" language paragraph may typically use "a series of presumably parallel constructions and a number of subordinate elements. At least half of these are irrelevant to the central idea of the paragraph in the sense that they are parenthetical amplifications of structurally related subordinate elements." (Kaplan, 1972, p. 304).

Kaplan later said of his early study:

> The observations conducted over a large number of texts were reinforced by the experience of composition teachers; experienced ESL teachers were able to tell with astonishing accuracy what the native-language of a writer was by simply reading the text produced by that writer (independent, of course, of clues given in the text, e.g., the name of a city, of a well-known person). The evidence suggested that there must be regularities in the English writing of nonnative English learners from particular language backgrounds that could

> be observed and codified to provide teaching content and strategy for ESL writing courses. It also suggested that there were regularities in the English writing of native speakers of English and that there were regularities in the differences between the writing of native speakers and nonnative speakers. (Kaplan, 1988, p. 277)

The 1966 work investigating academic discourse across cultures was the foundation for a kind of contrastive discourse analysis named contrastive rhetoric (CR) (Clyne, 1994, p. 160). Kaplan included a disclaimer in his work: "This discussion is not intended to offer any criticism of other existing paragraph developments; rather it is intended only to demonstrate that paragraph developments other than those normally regarded as desirable in English do exist"(Kaplan, 1972, p. 304). Regarding the name "Contrastive Rhetoric", Kaplan later explained that "CR began during a time 'when contrastive studies were generally popular—hence the name“ (Kaplan, 1992, p. 302).

Kaplan's basic thesis can be summed up as: linguistic and cultural factors of rhetoric cause difficulties for non-native speakers writing in an L2, and these students need to be taught acceptable L2 rhetorical patterns. Kaplan also added that students would have problems in education in the U.S. or Western Europe, if they came from non-literate backgrounds or if their background had different attitudes towards written texts as compared to the "West" (Houghton & Hoey, 1982, p. 3).

Kaplan describes four features of Contrastive Rhetoric. The first feature is "dependence on (a) weak version of Sapir-Whorf hypothesis" (1992, p. 303). It is of interest to note that while many psycholinguists do not hold to a strong version of the Whorf hypothesis (linguistic determinism), "the weak or modified version of the theory (linguistic relativism) is still held to show potential for an

The second feature is "intent to describe the macrostructure of formal expository prose of some languages" (Kaplan, 1992, p. 303). The third feature is that CR "contrasts particular intersentential structures, using a discourse bloc analysis" (Kaplan, 1992, p. 303). The fourth feature is a "heavy pedagogical emphasis, in the sense that a primary objective is to help second-language learners learn to manipulate the discourse structures, which lie at the core of tertiary academic study" (p. 303).

Kaplan's study helped to open a whole new field of Contrastive Rhetoric. The diagrams of the 1966 study began to widely appear in language writing textbooks. However, some people misunderstood Kaplan's hypothesis to infer that certain groups of people were confined to write in a certain rhetorical pattern. In addition, people assumed that writing patterns reflected the thinking pattern of persons. It was erroneously presumed that English speakers think in straight lines, while Orientals think in circles, etc. (Connor, 1996, pp. 30- 31). People's cognitive faculties are universal. Logic is universal. What varies is rhetorical style, not cognition. Despite these early areas of difficulty, interest in the field of Contrastive Rhetoric continued to develop and grow.

CR STUDIES IN THE 1970S, 1980S

Contrastive Rhetoric studies of the 1970s aimed at trying to develop "a kind of 'grammar' for texts viewed simply as units larger than sentences, or as a sequence of sentences" (Leki, 1991, p. 125). The result was "atomized" bits of information, which were not very helpful towards larger units of discourse. There were studies on anaphora (when a word or phrase is used to refer back to information, which were not very helpful towards larger units of discourse. There were studies on anaphora (when a word or phrase is used to refer back to another word or phrase, e.g. "it") and nominalization (forming nouns from other parts of speech, e.g. "writing → writer") but, little work on the larger linguistic studies of texts, such as cohesion, etc. (Leki, 1991, p. 125; Richards, Platt, & Weber, 1985, pp. 12- 13, 192).

In the 1980's there was an increased interest in CR. John Hinds did several studies on Japanese rhetoric (1976, 1980, 1982a, 1984a, and 1987). Alan Purves started the International Association for Evaluation of Educational Achievement (IEA) Study of Written Composition in 1980, which collected and analyzed the exit essays of 20,000 high school students in 14 countries (Leki, 1991). *The Annual Review of Applied Linguistics* devoted a whole 1983 issue to Contrastive Rhetoric. Two books on Contrastive Rhetoric were put out: Connor and Kaplan's *Writing Across Languages* (Connor & Kaplan, 1987), and Purves' *Writing Across Language and Cultures* (1988). Regarding language groups and the work in CR which has been done in the 1970s and 1980s, it is interesting to note that there have been numerous Contrastive Rhetoric studies done on Arabic, Chinese, Hindi, Japanese, Korean, Spanish, and Thai speakers, but very little done on European languages (Leki, 1991, p. 126). This may indicate areas for future research in CR.

SOME FACTORS OF CR

Contrastive Rhetoric investigates how a person's first culture and language may affect how they write in a second language. What is writing in a second language, and how do we understand this type of writing? It has been pointed out that it is a fallacy to think that because a student is capable of producing a written text in his/her own native language then that person can produce an acceptable text in an L2. The error in this fallacious line of thinking is evident as one looks at all the foreign students in ESL classes who need help in writing (Kaplan, 1972, p. 296). The following are three groups each with four factors of writing and understanding writing, as presented by Kaplan: (a) four activities of writing, (b) four kinds of knowledge a writer controls, and (c) four difficulties of readers (1983, p. 138) .

Four Activities of Writing

Kaplan says there are four types of writing. The first is writing without composition, as in the case of the making of lists, transcription (copying) or, filling in the blanks on a form. Secondly, writing may be for informational purposes, for example, doing reports, or note taking in a university class. Thirdly, some writing is done for personal purposes, as with letters, personal journals, or diaries. Finally, there is writing done for imaginative purposes, such as poetry, stories, plays, and novels (1983, p. 140).

Four Kinds of Knowledge

In order to write, a writer must first have knowledge of the language, for example, grammar of the language and semantic rules (of meaning in a language). A writer must know writing conventions such as spelling, punctuation, paragraph indentation, margination, etc. A writer has to know the subject. Lastly, the writer must have knowledge of the audience and appropriate register, so as to follow cultural presuppositions such as male and female, low position to high position, etc. For example, in some languages (such as Japanese), certain words are appropriate for one gender and not the other. Also, one must be very conscious of using the proper honorific forms of Japanese when speaking to a superior, in order for culturally appropriate intercommunication to occur. Knowledge of audience also touches upon sociolinguistic relationship presuppositions, such as what a wife would write to a husband, or writing to a public vs. private audience. A writer adjusts a text in accordance with these factors (Kaplan, 1983).

Four Difficulties of Readers

There are difficulties which readers can experience when trying to understand written material according to four factors identified by Steiner (1978 cited in Kaplan, 1983). The first is "Contingent difficulty" which arises from something which the reader "needs to look up." The second factor, "Modal difficulty," occurs in "a situation in which the text articulates a position which the reader finds inaccessible or alien." The third factor is "tactical difficulty" where the writer does not want to be understood or wants to be understood only up to a certain point. The fourth difficulty is "Ontological difficulty— which results from a violation of the compact implicit in language— an existential questioning of the very nature of the language" (Steiner, 1978 cited in Kaplan, 1983, p. 143).

An example of Contingent difficulty would be an English speaker's need to look up which "counter" is being used in Japanese. Even Japanese have some difficulty with counters at times. For example, *ichi* (one) _____. The blank may contain a "counter" such as *mai* (for flat sheets, e.g. paper). Therefore, *ichi-mai* would mean one sheet when counting paper. (Note that there are different counters based on the shape, size, and type of thing.) Another example would be a foreigner needing to look up that *bento* means a boxed lunch, and then understanding what "A student forgot his *bento*" means.

An example of Modal difficulty would be an English speaker trying to understand a Japanese culture based or culturally generated event, such as a tea ceremony, cherry blossom viewing, Girl's Day, or having one's parents arranging for a marriage partner. A person cannot be expected to understand the text without first having learned about pertinent background issues of culture.

In the Japanese language, an example of the above mentioned Tactical difficulty can be seen in that many Japanese scholars and intellectuals use a writing style that "either withholds the central idea to a late point in a given discourse or never presents such an idea at all" (Claiborne, 1994, p. 95).

An example of " ontological difficulty" would be for one to wonder why English exists and functions differently from other languages. For example, English has definite articles but sometimes no articles at all are used for objects. As many ESL/EFL teachers can attest to, English students have difficulty with articles. Also, why do some language have written components while others do not? This questions the nature of the language.

Historically, the difficulty of the Japanese language has presented a great challenge to foreigners.

> Suspecting even slightly the magnitude of the sixteenth century missionary priests' challenge of acquiring the language for purposes of converting the native population, one may understand Will Durant's remarking that "the Jesuits, harassed with these linguistic barriers, reported that the language of the islands had been invented by the Devil

> to prevent the preaching of the Gospel to the Japanese." (Claiborne, 1994, p. 40)

These difficulties show that even if one can read a language (decode), understanding requires interpretation of language, content, and phenomenology (Steiner, 1978 cited in Kaplan, 1983). A person's ability to understand another culture and its rhetoric, will determine that person's ability to overcome some of the difficulties faced in L2 reading.

THE MOST COMMON GENRE IN CONTRASTIVE RHETORIC STUDIES

It is important to understand the main features of expository prose, since that is the genre which has been the subject of much CR research (though not exclusively) (Kaplan, 1992, p. 302).

In English expository writing, the two main patterns of reasoning are: specific to general "SG"— evidence and information is presented first, then a probable conclusion is drawn/ presents the thesis statement at the end; and general to specific "GS"— a major premise/ thesis statement is presented first, followed by a minor premise, then followed by a conclusion. Another way of putting it is that SG goes from "particular facts to general statements" while GS goes from "general statements to particular facts" (Johnson, 1997, pp. 145-146).

"At the macro discourse level this produces what Kaplan calls a dominantly linear paragraph organization which, in an expository paragraph, typically begins with a topic statement, followed by a series of subdivisions of the topic statement, each supported by example and illustration. A central idea thus developed is related to every other idea in the essay and used as proof or argument" (Houghton & Hoey, 1982, p. 9).

SOME CONFLICTS IN CR

Many studies in contrastive rhetoric have dealt with written text rather than oral text, as studies have shown that there are significant differences in organization between the two (Kaplan, 1992, p. 302). As a result of the inherent nature of written texts, one of the areas of conflict in contrastive rhetoric has been the process versus product debate (p. 302). Many who favor a process approach for teaching writing have not embraced contrastive rhetoric because they feel that the focus is on product, with little or no consideration of the processes students use to produce texts. Contrastive rhetoric has also been criticized by proponents of a process approach as being too prescriptive, that is, proper models are given to students: "In English we write like this" (Leki, 1991, p. 123).

Proponents of contrastive rhetoric state that text-oriented research and product-oriented teaching are not mutually inclusive (Grabe and Kaplan, 1989 cited in Leki, 1991). "CR, then, has not striven for predictive adequacy, but has concerned itself with descriptive accuracy" (Kaplan, 1992, p. 303). A focus on either process or text in teaching writing does not lead to the exclusion of the other orientation. In a textual approach to teaching writing, the focus is "not on form but on audience" (Leki, 1991, p. 135). Writing approaches, regardless of their angle of orientation, ultimately have the same goal of helping students to prepare for the appropriate "discourse communities" of their undertaking (pp. 136- 137). This goal in teaching students to be able to write in a manner that is acceptable in the areas of study that they choose has been explained:

> This is the core of the problem ESL students face. How can they tap into the dynamic consensual construction of knowledge-through-discourse when they are precisely *not* participants in that consent.

> Donald Bartholomae (1985) makes the point that native English-speaking writing students are initiates into the discourse community of the university. (p. 136)

Another area of conflict is that some researchers, in their study of Chinese students writing in English, have proposed that the writing problems of L2 students are the same problems experienced by any student learning to write (Mohan & Lo, 1985). They posit that the writing problems that L2 students encounter are a normal process of development of any writer and not a result of the influence of L1 rhetorical patterns. However, discounting the effect of any previously learned rhetorical patterns would assume that L2 students are unaffected by "previously learned discourse schemata," which is not the case with the educational background of many ESL graduate students (Leki, 1991). Most ESL students have an educational background and thus are influenced by the culture of that background. Writing "is nearly always school sponsored and inevitably, therefore, reflects the culture of the school system and reproduces culturally preferred discourse styles" (p. 124).

One more difficulty with the position of those who oppose CR is the implication that L1 writing strategies do not transfer to L2 writing strategies. In their study of Spanish-speaking English writers, Jones and Tetroe found that transfer of "higher level planning skills" (1987, pp. 55- 56) was noted, especially in students above a "threshold of proficiency in L2" (pp. 55- 56).

Clyne (1994), while recognizing the foundational contribution of Kaplan's 1966 study to the field of Contrastive Rhetoric, points out that rather than genetic language types, such as: Semitic, Oriental, Romance and, Russian; a more accurate grouping would have been by cultures, such as: Arabic academic discourse; Indonesian, Indian, Chinese, Japanese, or Korean discourse, Central European including German, Italian, Spanish and Latin American; and an Eastern European variant of a romance language (the third group) (Clyne, 1994, p. 161).

Finally, one problem which has surfaced in the field of Contrastive Rhetoric is the etic/emic problem which considers "whether the description of a rhetorical system is undertaken from within or without that system" (Kaplan, 1992, p. 303). It seems unavoidable that a student would refer to his or her L1 and thus derive an already influenced etic perspective of their L2 (Houghton & Hoey, 1982, p. 8). In other words, he is likely to transfer L1 writing patterns to L2. There is also the question of whether some forms of genre found in one culture can be found or, have the same function in another culture (Kaplan, 1992, p. 303).

> Religious school-texts with a strong hortatory flavor are common in Farsi but their counterpart in English tends to be non-hortatory, ... One thing is certain: if French cheese is compared to English chalk we will learn little about the differences between the two countries' cuisines. (Houghton & Hoey, 1982, p. 13)

SOME CULTURAL FACTORS OF RHETORIC

Are there any differences or similarities in the expectations of readers and writers of Japanese, Korean, or English? English readers expect to see a linear development most commonly represented by the deductive and inductive patterns of reasoning. Foreign students run into rhetorical problems when writing in English:

> Foreign students who have mastered syntactic structures have still demonstrated inability to compose adequate themes, term papers, theses, and dissertations. Instructors have written on foreign-student

> papers such comments as "The material is all here, but it seems somehow out of focus," or "Lacks organization," or, "Lacks cohesion." And these comments are essentially accurate. The foreign student paper is out of focus because the foreign student is employing a rhetoric and a sequence of thought which violate the expectations of the native reader. (Kaplan, 1972, p. 296)

Also, the way certain cultures view texts may differ. It has been proposed that Islamic students view all parts of a text as equally important because of their culture and their beliefs in the Koran (Osterloh, 1980 cited in Houghton & Hoey, 1982).

Korean expository writing has something which looks on the surface like the English form of having an introduction, body, and conclusion, but the functions of these parts in Korean rhetoric is in fact different (Eggington, 1987 cited in Leki, 1991). Traditional Korean rhetorical patterns of "back to baseline" and *ki-sung-choon-kyul* are similar to Japanese rhetorical patterns (Clyne, 1994, p. 170). The back to baseline pattern and the four-part Japanese rhetorical pattern will be covered in greater detail in Chapter 2, under the work of Hinds (1980).

In Chinese, Kirkpatrick has observed that the *qi- cheng- zhuan- he* pattern or "opening- joining- turning point- conclusion," from which the Japanese and Korean patterns were derived, was partially replaced by the eight legged *ba gu wen* (Ming and Qing dynasties, 1368- 1911)— which has been discredited in the People's Republic of China as an imperialist pattern. It has been observed that there has been a return to the old pattern but under a new name (*flaseng- fazhuan- gaochao- jieju*) but Kirkpatrick instead proposes "that all styles have been changing and adapted over-time" (Kirkpatrick, 1992a, b cited in Clyne, 1994, p. 170). Some Chinese patterns now in use follow after Western essay forms, such as *Qi- cheng- zhuan- he- jie* or "beginning- transition- turn- synthesis- end" used in Chinese literary criticism articles:

> The transition is a point hinted at and put aside as if it is to lie in ambush until the time comes. The turn comprises "twists". The end is a double-layered macrostructural synthesis rounding up various aspects of argument and, at the same time, presenting the critic's expectations. (Liu Mingchen, 1990 cited in Clyne, 1994, p. 170)

It has been observed that Japanese has expository rhetorical patterns which do not have any English counterparts such as: (a) return to baseline theme, (b) tempura model, and (c) *ki- sho- ten- ketsu* which was derived from a classical Chinese pattern (Hinds, 1980, 1983, 1984a). Japanese, like German, holds much greater importance on content than form; in English the reverse is true (Clyne, 1994). "Japanese discourse suggests possibilities, while English discourse argues ideas, supporting them more forcefully" (Harder, 1984 cited in Clyne, 1994, p. 170). The Japanese culture "stresses the authority of the learned person", and the responsibility "falls on the reader to make the effort to understand the text produced by the knowledgeable, and therefore authoritative, person" (Clyne, 1994, pp. 187- 188).

These features of foreign rhetoric illustrate their differences when contrasted with the rhetoric of English. These culturally related factors might provide a broad sketch (in general) of the rhetorical and linguistic background of cultures or groups of people, not individuals.

CAUTIONS

In closing this overview of the field of Contrastive Rhetoric and some of the cultural factors involved when considering Japanese international students, it may be useful to ponder some points of caution when looking at studies in the field.

1. The area in which Contrastive Rhetoric will have the greatest practical application is in the L2 classroom. However, some of the findings of Contrastive Rhetorical studies may have little or no pedagogical value if, let's say, data is obtained from Japanese magazine articles but Japanese students are not writing magazine articles (Leki, 1991).

2. Cognitive recognition by students of various factors of Contrastive Rhetoric is still not sufficient to ensure practical application of that knowledge. Schlumberger and Mangelsdorf (1989, cited in Leki, 1991, p. 138) directly lectured on some of the findings of contrastive rhetoric studies to one group of students, but this attention focused on contrastive rhetoric seemed to have no effect on the students' subsequent writing compared with that of a control group. The old adage about not just teaching about something but teach how to do it may apply in this case.

3. Unless a student is instructed in his/ her own country's rhetoric, there is little point in making corelations to L2.

4. Finally, in looking at studies on Contrastive Rhetoric, there are and will be many excellent pieces of research. "It is important to realize, however, that any study based on correlational information cannot establish causality" (D. Johnson, 1992, p. 62). Teachers must resist the tendency to broadly apply the latest findings of studies to their classrooms. We must remember that while correlational studies tell us about groups of students they do not tell us much

about individual students, and we should not simply assume that group trends readily apply to any one individual. Even with all the insights that may be gained from studies of Contrastive Rhetoric, relating to different cultures, languages, and groups, English language teachers must remember that second language acquisition happens in students — one by one.

As was mentioned earlier, ancient western rhetoric dealt with persuasion however, Scollon has pointed out that many contrastive rhetoric studies actually focus on studying text structure which is closer to "poetics" or the study of "poetic form", the common term used today is genre (1997, pp. 352- 358). Contrastive Rhetoric is still a relatively new and developing field of study. Some have called for a new theory and definition of Contrastive Rhetoric which incorporates theories from various fields of study such as applied linguistics, discourse types and genre, rhetoric, translation, literacy, etc. (Connor, 1996, pp. 8- 11).

One of the purposes of Contrastive Rhetorical studies is for practical pedagogical application in the classrooms, benefiting students as individual learners. These studies aim to assist language teachers with students whose cultural backgrounds and/or L1 may be affecting the learning and acquisition of an L2. This chapter has looked at Contrastive Rhetoric (CR) and some of the implications of having an Eastern or Western cultural base which may affect students' learning L2 writing. Chapter 2 will take a look at CR literature, with special focus on one particular group, specifically: Japanese English students.

CHAPTER 2

REVIEW OF THE LITERATURE

Contrastive Rhetoric research can be classified into three types: linguistic, cultural, and educational (Matsuda, 1997). Linguistic explanations consider L1 factors and the Sapir-Whorf hypothesis as affecting L2 text organization. Cultural explanations view cultural background and societal conventions as influencing written discourse. Educational explanations look at how educational background may affect persons' schemata and the writing patterns they employ. No one explanation is predominant nor are the views mutually exclusive of each other (pp. 47-48). These classifications were not intended to be a taxonomy of the field but rather to provide general categories and understanding of research work done in Contrastive Rhetoric. Chapter 2 will chronologically review Contrastive Rhetorical studies on Japanese English students and other related work and will then review the work of John Hinds as the baseline of this current study. These are the two roots of this thesis study, and this chapter's format may be diagramed as follows in Figure 1.

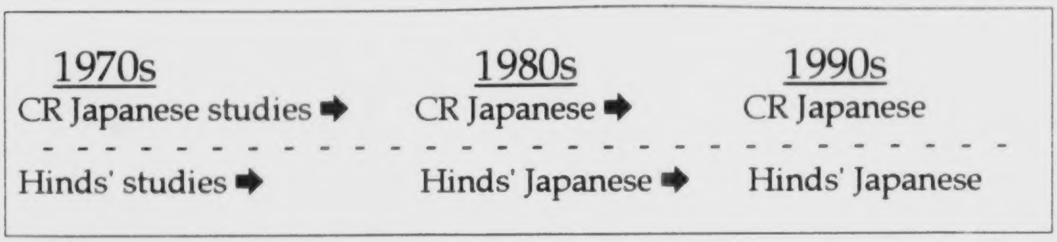

Figure 1. Diagram of the Format of Chapter 2.

CONTRASTIVE RHETORIC STUDIES AND JAPANESE ENGLISH STUDENTS

After Kaplan's 1966 study, many of the early Contrastive Rhetoric (CR) studies of Japanese English writers looked at grammatical rather than rhetorical factors. Researchers were looking for factors linking problems in English experienced by Japanese writers.

The 1970s

A 1976 UCLA Masters thesis (Okamura, 1976) found no differences between Japanese and English rhetoric in the papers of bilingual and monolingual writers. Responding in general to Kaplan's concept that Oriental writers exhibit a spiral or circular rhetoric, the thesis author expressed, "If we find the expressions of foreign students' thoughts and ideas illogical, it is because their premises are based on culturally conditioned habits and customs, not because the students themselves are illogical according to the standard of Aristotelian logic or not because they were born and brought up in a different language" (p. 54).

Other early Japanese English CR research in the late 1970s examined the English used by Japanese scientists and found no problems in CR. Comparing

English for Science and Technology (EST) and Japanese for Science and Technology (JST), Sugimoto found no differences in how the scientists wrote definitions, classifications, and paragraph structure. Reasons given for the findings were: "1) that scientific processes of thinking are independent of any given linguistic system; and 2) that English, as the dominant language of technology, has influenced the expression of scientific concepts in other languages" (1978, p. 195).

In another study of the needs of scientists (Kojima, 1978), it was found that Japanese syntax, not rhetoric, interfered with scientists' writing of technical papers in English. The problems were sentence level translations, which although grammatically correct, had to be rewritten.

Using the three classifications of Matsuda (1997), these studies would be classified as linguistic explanations, although the UCLA thesis (Okamura, 1976) did suggest cultural factors or some other unknown factors. As yet, there was no indication of any education-based explanation. Note that ten years after Kaplan's 1966 article, Contrastive Rhetoric research was still grappling with the idea that English writers thought in straight line patterns and writers of other L1s were studied for factors that would explain differences in their written products, even though Kaplan's observations were made towards writing patterns, not thinking patterns (Kaplan, 1972). At this point, researchers were not finding factors or differences in the product and/or rhetoric of Japanese English writers and native English speaking writers.

The Early to Mid 1980s

In the 1980s two comparative studies of rhetorical patterns in Japanese and English were done (Kobayashi, 1984; Oi, 1984). These studies looked more at the writing of students and sought pedagogical benefits for the English classrooms, unlike earlier studies, which sought to help scientists and engineers. Conclusions drawn were that American students commonly used general to specific rhetorical patterns. Students in Japan writing in Japanese commonly chose specific to general patterns, or omitted the general statement altogether. Japanese students writing English in the U.S. used rhetorical patterns of general to specific more frequently, while Japanese students writing English in Japan chose specific to general patterns (Kobayashi, 1984; Oi, 1984). Japanese students also tended to use general statements which involved "personal values, beliefs, feelings, and experiences" (text relating), while American students tended to use general statements which summarized or generalized the text (text restating) (Kobayashi, 1984, p. 737). It was also found that Japanese students used more conjunctions when writing in either Japanese or English compared to American students. Japanese students also repeated words again and again in their writing, whereas American students used synonyms (Oi, 1984, pp. 103- 104).

It is interesting to note that at this time (in the early to mid 1980s), studies keyed-in more on students' writing, were written with teaching goals in mind, and considered the orientations of both native and non-native English speakers. There was a realization that Contrastive Rhetorical studies needed to establish baseline data on L1s as well as have students develop knowledge of linguistic, discourse and cultural aspects relating to their L2 (Scarcella, 1984, pp. 684-686). These studies would seem to include Matsuda's (1997) categories of linguistic and cultural explanations.

The Mid to Late 1980s

The mid to late 1980s saw an expansion of CR research to include Matsuda's (1997) classification of educational explanations for rhetorical features exhibited by students. In 1985 a study which examined work on classical texts and modern works on Chinese composition of Hong Kong and British Columbia students (Mohan & Lo, 1985) proposed that the Contrastive Rhetorical difficulties of students were the results the educational systems to which the students were exposed:

> The source of these differences does not lie in a preference for "indirectness" in the language and culture of Chinese. Rather, it lies in the emphasis of the English language instruction programs to which students are exposed. Teachers in Hong Kong emphasize sentence correctness and pay less attention to organization in writing. (1985, p. 528)

It should be noted that this work (Mohan & Lo, 1985) has often been cited as a refutation of Kaplan's 1966 work.

In another study related to the educational explanation (Matsuda, 1997) of CR, researchers Jones and Tetroe (1987), in their study of students composing in a second language, proposed that there was transfer of composing skills from L1 to L2. Although they did recognize that the L2 proficiency of the students affected the quality of the English texts, they found that the highest student did his planning in his L1, Spanish. The researchers thus concluded that for lower level students, "the reason their planning remained at a concrete level is not because they could go no higher in English, but because the did not know how to go higher in any language" (p. 55- 56).

In other research done in the late 1980s, Contrastive Rhetoric studies were done on various genres of writing. Narratives written by Vietnamese, Arabic, and Australian students were found to demonstrate cultural differences (Soter, 1988). Persuasive discourse writing skills were found to be low in 16-year-old students from England, the U.S.A., and New Zealand (Connor & Lauer, 1988). Students from the U.S. got the lowest scores compared to the two other countries.

Finally, in the book *Writing Across Languages and Cultures: Issues in Contrastive Rhetoric* (Purves, 1988) the point is made that while children learn to speak at home, they learn how to write at school or by other instruction. This book (along with several other books mentioned in Chapter 1) addressed issues of expanding interest and helped to develop criteria so more students' writing could be compared across cultures.

The 1990s

In the 1990s, CR research on Japanese students continued to investigate the relationship between L1 writing knowledge and L2 writing. If we use the linguistic, cultural, and educational (Matsuda, 1997), classifications of work on CR, studies in the 1990s sometimes incorporated more than one classification and explanation for their hypotheses.

L1 and L2 reading and writing.

Studying the relationship of reading and writing in L1 and L2, Carson, Carrell, Silberstein, Kroll, and Kuehn stated that "there is a relationship between reading in the first and reading in the second language" (1990, p. 260), however, the English (L2) teacher/instructor should not depend on the transfer of skills. In their study of Japanese and Chinese English students, their findings suggest that "weak correlation between L1 and L2 writing" indicates that English (L2) writing teachers should "rely even less than English reading teachers on the transfer of L1 skills to L2 learning" (pp. 260- 261). Lastly, as the students' proficiency in L2 increases, teachers are less and less able to use L1 transfer in their L2 pedagogy. "In other words, at lower proficiency levels, interlingual transfer may be more important, whereas at higher proficiency levels, intralingual input may be the more significant source for developing L2 literacy skills" (p. 261). These findings could affect the way English writing teachers approach presenting concepts in the classroom, in that their students are breaking away from L1 related ideas and developing separate L2 writing skills as they progress in the L2.

Japanese and Chinese educational background and L2 literacy.

Two years after the previous study, J. G. Carson (1992) looked at some of the educational background factors of Japanese and Chinese L1 students and considered some implications for L2 the classroom. The Japanese writing system and rhetorical style were derived from the Chinese language. It is only partially true that the Japanese and Chinese writing systems are similar to each other. Some of the basic differences are that today's Japanese readers can understand many Chinese written characters, but the spoken languages of Japanese and Chinese are totally different. This linguistic historical background is all part of the foundation of the current day Japanese writing system and writing style.

Japan perhaps has the highest literacy rate in the world with over 99% by some estimates (Carson, 1992, pp. 38- 39). Why is it so? This tradition began in the Tokugawa Era, 1600s- 1800s, when the upper class (nobility and samurai) pursued reading and writing and even the working class valued education for their children. Compulsory education began in 1872, and by 1920 schools had 99% enrollment. Today, the educational system incorporates compulsory education up until junior high school, and admission exams for high schools. The percentages of admissions are 94% for high school (84% graduate); 29% continue in higher education, and 25% continue in vocational training (Carson, 1992).

China had a 37% literacy rate in 1957, which climbed to 70% by 1982 (Carson, 1992). Only primary school is compulsory nationwide but some local governments are compulsory up till junior high school. Percentages of admissions are 75% to junior high school, 25% senior high school, 5% to universities. The university admissions (5% of high school graduates) are extremely competitive, with openings for only 500,000 students nationwide (Carson, 1992).

In comparing the writing systems' pictographic characters called *kanji* in both Japanese and Chinese educational systems, there is a vast difference. Japanese students learn "996 *Kanji* in 6 years of elementary school, 854 in middle school," a total of 1850, "considered a substantial basic inventory, although educated adults will know more" (Carson, 1992, p. 45). Chinese, on the other hand, need 3,500 *kanji*, about twice that of the Japanese. "The goal for primary schools is to teach approximately 3,000 characters (compared to the 996 taught in Japanese primary schools)" (p. 50). Carson notes that in Hong Kong, no pronunciation aids are used.

> What facilitates the teaching of characters is pinyin, an alphabetic form of writing with grapheme-phoneme correspondence that is used to help children learn the pronunciation of characters. This set of phonetic symbols is printed alongside characters for the first several years of elementary school, and thereafter for teaching new characters. (Carson, 1992, p. 50)

In the view of these researchers, some implications for ESL classes follow. Japanese students may be "more conditioned to assume that they will acquire" (Carson, 1992, p. 54) an L2 whereas Chinese students may not have similar assumptions, since they come from a country where not everyone succeeds in the system. It should be noted, however, that in parts of China which have the British education system, e.g. Hong Kong, the Chinese students' exposure to English results in their far surpassing the Japanese in English ability (Kimizuka, 1977). Both Chinese and Japanese cultures are accustomed to group work, however, as used in English writing classes the function of the group is for individual needs, and this may cause confusion. Topics of personal opinion may be at odds with Confucian ideals of "education as knowledge transmission, not as personal invention (Johns, 1991 cited in Carson, 1992, p. 54). Both Chinese and Japanese cultures have strong work ethics which value memorization and grammar drills. However, in the U.S. planning, writing, and revising are valued in writing classes. Carson also mentions Hinds' (1987) concept of Japan being a

Reader/listener responsible culture, while China and the U.S. are Writer/ speaker responsible cultures (Carson, 1992, p. 54).

The above mentioned Contrastive Rhetorical factors would fall under the classifications of linguistic, cultural, and educational explanations (Matsuda, 1997). Linguistic explanations would include the factors related to the languages' writing systems. Cultural factors would be those societal systems which determine how many schools and the admission conditions of who gets in. Educational CR explanations would include what content and how the students learn in their system, for example their concept of group work.

Japanese and Arab students.

Are there differences between Japanese and Arabic students? What are the differences? A study of Japanese and Arabic students' perceptions of their past rhetorical instruction (Leibman, 1992) found that students had different perceptions. Arab students viewed their past writing instruction as transactional— writing done to communicate to others and get things done, social, and interactive. Japanese students, on the other hand, reported their past writing instruction as emphasizing the expressive— writing done about self, having had isolated teaching (done through lecture). Some personal observations noted (which perhaps some writing teachers can relate to):

> I have long noticed that my Japanese students adapt comfortably to writing journals, whereas my Arabic-speaking students, who are so much more comfortable speaking than writing, turn journals into a series of impersonal mini-essays on general themes like "trust" or "friendship." On the other hand, my Arabic students excel at argumentative discourse, but my Japanese students seem to find it difficult to argue a position: Their arguments turn into discussions

> of the different sides of an issue but lack commitment to a particular stance. (p. 157)

It is interesting to note that 37% (13 of 35) of the Japanese students "indicated that Japanese organization was no different from what they were taught in the U.S." (Leibman, 1992, p. 148). Only 20% (7 out of 35) of the Japanese students indicated "that they learned different patterns of organization in Japan," and five of these "mentioned the *ki-shoo-ten-ketsu* pattern described by Hinds (1982)" (p. 148).

Leibman suggested that a combined process and product approach be best, where students are given models of academic and professional writing (citing Jenkins & Hinds' 1987 work on business letters) as well as incorporating process approach factors.

GURT 1993.

An indication of the widening interest in the development of CR were studies presented in the field of Applied linguistics at the Georgetown University Roundtable on Language and Linguistics (GURT) convention in 1993. While CR studies on Japanese students continued in the 1990s, 1993 saw studies looking at how Japan's global economic position affected Japanese English students. These studies could be categorized under the cultural and educational explanations of CR (Matsuda, 1997), because they look at factors that affect Japanese students educational backgrounds and the Japanese society. At the 1993 Georgetown University Roundtable on Language and Linguistics (GURT), one paper (Tsuda, 1993) looked at returnee students who were a growing population in Japan, due to increasing numbers of Japanese who had worked abroad and then returned to Japan. "The communicative needs of foreign-language learners involve several procedures in teaching: lexical, grammatical, interactional, socio-cultural, and pragmatic knowledge". The author investigated social and psychological distance and found that there were no linguistic behaviors "peculiar only to returnee students" (p. 445). Returnee students showed the highest rates for self-assertion, followed by Americans, Japanese students studying abroad, and lastly Japanese students in Japan. Regarding acceptance of the behavior of others, returnee students had the highest scores, Japanese students were high, and Americans showed a bipolarity— while holding to individualism they also felt that it was the cause of problems. Recommendations of the study included: being flexible in the educational system for a variety of students' needs, being student oriented rather than teacher oriented, developing international awareness, integrating faculties— Japanese speakers and native English speakers, and developing the foreign language curriculum which, at that time, predominantly used the grammar translation method (Tsuda, 1993).

Another GURT 1993 paper (Koike, 1993) looked at Japanese TEFL policy. Factors such as history, economics, politics, society, etc., as determinants of TEFL policy were covered. The author pointed out that the 1990-91 TOEFL scores showed Japan at 19th from the bottom of 187 countries. With a view of English as an international language, it was recommended that Japanese TEFL policy be changed in consideration of global economy. Development of TEFL education policies may eliminate English rhetorical problems of students.

The need for an L2 writing theory.

Work was done looking at "seventy-two reports of empirical research comparing L1 and L2 writing" in the field of contrastive rhetoric (Silva, 1993, p. 657). As was covered earlier in this thesis, native Japanese speakers were found to use specific-to-general rhetorical patterns while native English speakers (NES) use general-to-specific patterns (Kobayashi, 1984; Oi, 1984). Interestingly, Choi (1988 cited in Silva, 1993) also found native Korean speakers more often used specific to general strategies. Oi (1984) found native Japanese speakers used more mixed (for and against) arguments, and frequently ended their argument in a different direction from which it started. Also, in comparison to native English speaker (NES) writers, Japanese English writers used more hedges, superlatives, pronouns, and conjunctions and, fewer definite articles, synonyms, modifiers, and less variety of lexical cohesion. After considering similarities and differences of writing in L1 and L2, and difficulties of writing in L2, the research findings suggest that writing specialists need to go beyond L1 writing theories and develop L2 theories looking at various cognitive, developmental, social, cultural, educational, and linguistic factors (Silva, 1993).

Cultural factors in contrastive rhetoric.

Clyne (1994), in a broad survey of academic L2 discourse of various cultures (German, French, Norwegian, Russian, Australian, American, Finnish, Dutch, East and South-east Asian, South Asian, Arabic, Chilean Spanish, Vietnamese, Israeli-born Western and Eastern European, South Asian, Middle Eastern), points to Hinds' (1980, 1983) work describing Japanese organization patterns in expository writing as "return to baseline theme", "tempura model", "*ki-shoo-ten-ketsu* " (beginning-development-change of direction-conclusion).

Clyne states:

> In many ways, the reasons for Japanese discourse being so different from English discourse are not unlike those for German discourse being different. In Japanese as in German (but in contrast to English), the emphasis is far more on content than on form. Hence, linearity is not an important virtue. Because advance organizers are explicitly not tolerated, the 'return to baseline theme' is obligatory. Hinds (1980) shows this through the translation of a Japanese newspaper article where the main topic keeps recurring, seen from different perspectives as it is not indicated explicitly as such. As Harder (1984) indicates, Japanese discourse suggests possibilities, while English discourse argues ideas, supporting them more forcefully. (p.170)

In another study investigating L2 English letter writing (Kamimura & Oi, 1994), researchers found that along with proficiency, culture awareness affected writing patterns. Culture Awareness (CA) was tested with twenty questions covering social life, school life, and workplace life; reflecting differences between Japanese and American cultures. English proficiency was measured using CELT (Comprehensive English Language Test) scores. EFL students with high English proficiency / high cultural awareness produced writing closest to native English speakers. Low English proficiency / low cultural awareness students produced patterns most like Japanese writing patterns. High English proficiency / low cultural awareness students produced acceptable English that was off point while, low English proficiency / high cultural awareness students produced writing which had acceptable content but poor English.

Pedagogical application of contrastive rhetoric.

An important study investigating educational factors (Matsuda, 1997) and their impact on ESL/EFL students was an experiment (Oi & Kamimura, 1995) which checked to see if instruction affected Japanese students' English writing. Students' wrote before and after receiving instruction on rhetorical patterns and inner-argumentation pattern (location of pro or con sentences, one-directional or bi-directional argumentation, etc.). Instruction included having students analyze essays for the location of the thesis statement (general-specific or specific-general pattern) and inner-argumentation patterns. Researchers found that such instruction had positive effects on the quality of students' argumentative (expository) essays. After instruction, students' essays: (a) received higher scores, (b) followed general-specific patterns, (c) used one-directional argumentation patterns, and (d) exhibited less change of argumentation in their writing (Oi & Kamimura, 1995, p. 15).

In a subsequent study (Kamimura & Oi, 1996), the same researchers compared Japanese and American student essays. The American students used more rational appeals, emphatic devices such as should, I believe, and stated their argument clearly at the beginning. Japanese students used more affective appeals, with emotional words like sad, sorrow, and used softening devices and hedges like I think and maybe. Japanese students used concrete incidents as examples, which "might suggest the Japanese cultural tendency to avoid the rational and to prefer the tangible" (p. 18).

Variables in EFL writing.

In looking at Japanese students' English expository writing (Hirose and Sasaki, 1994), a comparison of good writers and poor writers showed differences in approach in terms of translation and fluency. Half of the good writers wrote directly in English while none of the poor writers did, and 80% of the poor writers translated thoughts from Japanese and wrote whatever came to mind. Low word production rates in poor writers (total words per composition M= 106 versus good writers M= 162.3) may have been due to word by word or sentence by sentence translation (pp. 214- 215). Variables found in good writers were more: (a) time in English speaking environment, (b) use of writing strategies—such as planning content, paying attention to content and overall organization while writing, and revising at discourse level, (c) writing fluency, (d) self-initiated L2 writing, and (e) writing confidence (p. 216).

In a follow-up study, the same researchers tested six hypotheses. Quantitative analysis found: (a) Japanese students' L1 ability and L2 proficiency do affect L2 writing, (b) students' metaknowledge had a small though significant connection to L2 writing, (c) L1 writing and L2 proficiency are not independent. Qualitative analysis found: (d) good Japanese EFL writers use writing strategies, (e) good EFL writers write fluently with little pausing and little translation, and (f) good Japanese EFL writers had L2 writing experience and confidence in L1 and L2 writing (Sasaki & Hirose, 1996).

In a study of students and teachers and how their backgrounds affect their evaluations of EFL student essays (Kobayashi & Rinnert, 1996), included four groups: (a) 127 inexperienced Japanese university students (no L2 writing instruction), (b) 128 experienced students Japanese university students (received instruction on L2 rhetorical conventions), (c) 104 native Japanese teachers, and (d) 106 native English teachers. Researchers found: (a) Topic affected overall evaluations (analysis of effects topics were higher than comparison contrast topics); (b) Inexperienced Japanese students gave higher scores to Japanese rhetorical patterns. Experienced Japanese students and Japanese teachers valued both English and Japanese rhetorical patterns. English teachers gave high scores to American conclusions; (c) Paragraph internal coherence and other discourse features can influence scores on comparison contrast papers more than which rhetorical pattern is used; and (d) Both groups of teachers had similar scores and were stricter than the two student groups in scoring. The implications of the study are that there are cultural preferences affecting evaluation of essays; however, other factors such as internal coherence (coherence ties, coherence breaks) may override rhetorical pattern therefore, English teachers should not only focus on the latter (Kobayashi & Rinnert, 1996).

ESL/EFL pedagogy and cross-cultural issues.

Japanese have often been classified as collectivistic while Americans have been classified as individualistic. In ESL/EFL writing classes, educational background affect the students' writing and learning styles and therefore may affect the teacher's teaching style in the classroom. In studying writing groups and cross-cultural issues, when using terms such as individualism or collectivism there is the caution to be wary of stereotyping (Carson & Nelson, 1994). Stereotyping, though typically thought of in a negative sense, is needed for categorizing in cognitive processes, in order to make sense of the social environment and to communicate (Gudykunst, Ting-Toomey, Nishida, & Matsumoto, 1996). One must keep in mind that there are still individual variations within the groups (Carson & Nelson, 1994, pp. 19- 20). When using writing groups, which are popular in English writing classes, teachers should consider some cross-cultural issues. English writing groups use the group to prepare students to write as individuals, but in the collectivistic ethic, a community seeks the common good. Collectivists can be rude to outsiders and there can be "no concern about disguising hostility, exploitation, or avoidance" (Triandis, 1989 cited in Carson & Nelson, 1994, p. 24). Students may fear criticizing the work of group members and causing group disruption or, if other students in the group are viewed as outsiders, this would prevent the successful pedagogical functioning of the writing group (Carson and Nelson, 1994). These findings may have direct implications in the classroom which English writing teachers may want to consider when structuring class activities.

Rhetorical styles and cohesion.

Investigating and comparing the rhetorical styles and cohesion features of English and Japanese, Maynard (1996), pointed out that earlier researchers had described Japanese as a "become language" which "describes the world as a changing state as a whole, rather than as an active event in which an agent achieves an act performed on or with others" (Ikegami, 1981 cited in Maynard, 1996, p. 942). English, however, is a "do language", and like other "Indo-European Languages, the model used for connoting states of affairs and articulating them linguistically is the human action model. A total event is basically articulated into agent, action, and object in what they [Werner & Kaplan] call 'syntax of action'" (Werner & Kaplan, 1963 cited in Maynard 1996, p. 943). English, therefore, uses verbal predicates while Japanese encodes rhetorical meanings using nominalization and nominal predicates. However, this is not the case in all types of Japanese discourse; neither are nominalization and nominal predicates the only features in the Japanese language that comprise contrastive rhetorical factors (Maynard, 1996). These findings indicate linguistic explanations for differences in the Japanese and English languages and differences in their rhetorics.

JOHN HINDS' STUDIES ON JAPANESE ENGLISH

The study in this thesis is based on the work of Dr. John Hinds. The following is a brief review of his studies on the Japanese language and Japanese English students that led to the development of his proposal of a writing style he termed the "delayed introduction of purpose" rhetorical pattern in English essays of Japanese.

The Work of John Hinds in the 1970s

Looking at work done with Japanese English speakers in the field of CR, the studies of John Hinds have pioneered concepts and investigations for more than a decade. In the 1970s among the work that John Hinds was doing included the publication of his book *Aspects of Japanese Discourse Structure* (Hinds, 1976), and study of paragraph structure and pronominalization (Hinds, 1977). The studies were heavy linguistic analyses (Hinds, 1982a). Hinds was establishing a baseline of linguistic information on the Japanese language in his studies.

The Work of John Hinds, Early to Mid 1980s

Japanese writing principles.

John Hinds identified a basic organizing principle for all genres in Japanese as *ki-shoo-ten-ketsu* , defined by Takemata:

ki	First, begin one's argument.
shoo	Next, develop that.

> *ten* At that point where this development is finished, turn the idea to a subtheme where there is a connection, but not a directly connected association (to the major theme).
>
> *ketsu* Last, bring all of this together and reach a conclusion.
>
> While this style is common, it is not the sole means of organization afforded the Japanese author. (Takemata, 1976 cited in Hinds, 1980, p. 132)

Hinds cited the work of Longacre (1976 cited in Hinds, 1980) as establishing discourse typologies and in a broad outline points out differences between narrative, procedural, expository, and hortatory types of writing. As can be seen below in the outline of discourse types, narrative and procedural writings are chronological while expository and hortatory writings are logically organized. The outline also illustrates that it would be inappropriate to apply the distinctions, let's say, in expository prose to narratives, or to hortatory prose, or to narrative prose (Hinds, 1980). In fact, features found in one type of prose may not be present in another type of prose. "Logical organization, to the extent that cultures nurture different systems of logic, provides significant points of contrast for cross-linguistic studies of paragraph structure" (Hinds, 1980, pp. 132-133).

Table 1

Expository Writing Among the Genres

	NARRATIVE	PROCEDURAL
CHRONOLOGICAL	Agent oriented	Patient oriented
	EXPOSITORY	HORTATORY
LOGICAL	**Subject matter oriented**	Addressee oriented

(Adapted from Longacre, 1976, p. 200, in Hinds, 1980, p. 119)

Noting the differences in various genres; as indicated above, Hinds proposed several patterns for Japanese Expository writing: 1) *ki-shoo-ten-ketsu* , 2) "return to baseline theme" (Hinds, 1980, pp. 132- 133), 3) *jo-ha-kyuu* , and 4) the "Fish fried in batter" (Hinds, 1982b, pp. 79- 81).

The *ki-shoo-ten-ketsu* style is derived from classical Chinese poetry. In this style it should be noted in contrasting Japanese and English that in the *ten* section, there is a digression from the main topic, a feature not found in English writing. Also, the *ketsu* in Japanese, "need not be decisive [danteiteki]. All it needs to do is to indicate a doubt or ask a question." (Takemata, 1976, pp. 26-27 cited in Hinds, 1982b, p. 80).

Another style that is used in Japanese composition is the *jo-ha-kyuu* style, which was developed from traditional Japanese theatrical *Noh* drama, where *jo* = introduction, *ha* = development, and *kyuu* = climax. Note that this style is closest to English rhetorical style (Hinds, 1982b, pp. 79- 80).

Hinds also described another organizing pattern in Japanese prose, which he called "return to baseline theme"(see Figure 2). In this pattern, the writer states a baseline theme, and then returns to it again and again, viewing it from different angles/perspectives (Hinds, 1982b, pp.80- 81). Hinds does analysis of two Japanese magazine articles from a bilingual Japanese and English magazine (*Kokiku* , September and May 1977 cited in Hinds, 1980). Articles in this magazine are either translations or original articles in English and Japanese, based on the same notes.

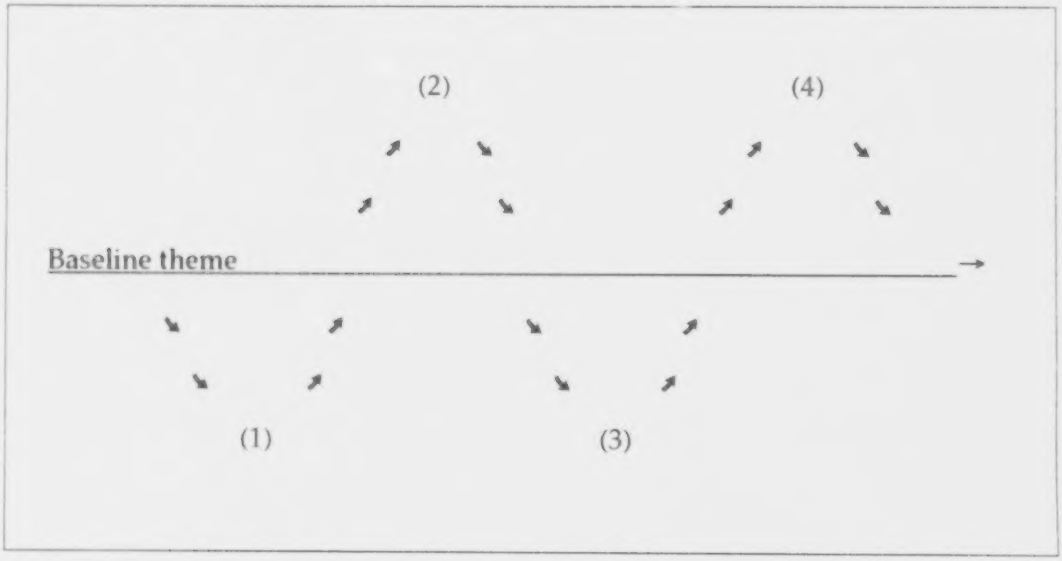

Figure 2. The return to baseline style

(Adapted from Hinds, 1980, pp. 132- 133). The number of different angles is not restricted to four.

Finally, a style which Hinds (1982b, pp.80- 81) called Fish fried in batter was discovered. Hinds cites Yutani who discussed translating Japanese news articles into English. In English, the "lead" sentence is at the very beginning while in Japanese, it "is buried almost three-fourths of the way into the article" (Yutani, 1977 cited in Hinds, 1982b, pp. 80-81). It is just like trying to find out what kind of food is inside the batter when eating Japanese tempura. The following are the Japanese and English versions of the first paragraph of Yutani's translation of a news article.

Literal Translation from Japanese:

> The results of the 11th General Election for the House of Councilors which had been fought focusing on the success of reversal in power in the Diet were almost confirmed by the official counting of votes tabulated by the evening of June 11 (Sun). The results show that the Liberal Democratic Party (LDP), which was reported to be fighting poorly, did much better than expected, and though the number of the LDP members alone including those not reelected in the House of Councilors was slightly below the majority, that exceeds the number of representatives of nongovernment parties if nonaffiliated councilors who are sympathetic with the LDP and those belonging to minor parties are added. And Prime Minister Fukuda regained his confidence for the future management of state affairs.

Translation for English newpapers:

> Prime Minister Takeo Fukuda's Liberal Democratic Party (LDP) was assured of its continued rule as the LDP retained its majority in the 252-seat House of Councilors in the Sunday election. The general trend of the ballot became clear with the counting of the votes up to the night of June 11 and the strength of the LDP became evident so as to marginally surpass the Opposition after considering post-election admissions of successful independent candidates of other various factions. (Yutani, 1977 cited in Hinds, 1990, pp. 90- 91)

Hinds used sentence by sentence translations, Japanese to English, of newspaper articles from the *Asahi Shimbun* column *Tensei Jingo 'Vox Dei, Vox Populi'* in studies of Contrastive Rhetoric (Hinds, 1990, pp. 87-109). He pointed out that in these types of studies, one limitation is the quality of the translation. Also, sometimes translations must refer back to the original language copy in order to understand certain devices such as cohesion markers, which are present in the Japanese but absent in the English translations (Hinds, 1983, pp. 192- 194).

It should be noted that relevant to the field of Contrastive Rhetoric, Hinds (1983) offered three critiques of Kaplan's 1966 study: (a) Regarding the gathering of data, information was obtained about students' papers but not necessarily information about the L1 rhetorics. The data rather suggested that for example, French students could be expected to write this way; (b) The term "Oriental" was too broadly used as a generic term; and (c) English was arbitrarily selected as the norm and being linear, whereas some describe English as having a main theme built upon by widening concentric circles (Cheng, 1982).

Retention study.

Hinds (1984b) did an experiment which compared Japanese and English speakers in their retention of information from four *Tensei Jingo* newspaper articles. He found that Japanese readers did particularly well in remembering information in the *ten* section (*ki-shoo-ten-ketsu*) of the essays. The English speakers did well in remembering information at the end of the essays, and this may be because of a cultural expectation that the conclusion will contain important information. Some variable factors cited in the experiment were:

(a) that Japanese may have been more familiar with cultural concepts or names, etc. in the articles; and (b) Japanese have better recall capabilities overall than Americans (Hinds, 1984b).

The Work of John Hinds in Mid to Late 1980s

Study of business letters.

Susan Jenkins and John Hinds (1987) did a study of English, French, and Japanese Business letter writing. This genre, while not differing in its function, did differ in the rhetorical orientation according to the culture. The American business letters were the longest, were reader oriented, and varied in register more than the other two countries. The French business letters were writer oriented, more rigid socially, and less personal or informal. The Japanese business letters focused more on the relationship between people instead of focusing on people (nonperson oriented). The letters used stock phrases from books, followed complex rules, and were constructed with short body sections (Jenkins & Hinds, 1987).

New typology.

Hinds proposed a new typology (1987) which he called "Reader versus Writer Responsibility." He proposed that English is a Writer Responsible language in which the onus of communication falls on the writer/speaker. An example would be the age old axiom "Tell 'em what you're going to tell 'em, tell 'em, then tell 'em what you told 'em." In other cultures and languages, such as in Japan, ancient China, and perhaps Korea, Hinds states that the onus of communication falls on the listener/reader (Hinds, 1987, pp. 143-144). He cites Yoshikawa:

> What is often verbally expressed and what is actually expressed are two different things. What is verbally expressed is probably important enough to maintain friendship, and it is generally called *tatemae* which means simply "in principle" but what is not verbalized counts most— *honne* which means "true mind."
>
> Although it is not expressed verbally, you are supposed to know it by *kan*— "intuition". (Yoshikawa, 1978 cited in Hinds, 1987, pp. 143- 144)

Hinds cites Suzuki as explaining that Japanese authors do not like to give clarifications and explanations but instead like using nuances because this type of mystical prose makes the readers "anticipate with pleasure" and thus receives the highest praise (Suzuki, 1975 cited in Hinds 1987, pp. 144-145).

At this point in the late 1980s, John Hinds was being recognized as a leader in the work on Japanese and English rhetoric (Ryan, 1988, pp. 10-11).

The Work of John Hinds in the 1990s: Inductive, Deductive, Quasi-inductive

This work of John Hinds (1990) is the main study on which this thesis is based, although there are also other corroborating or related studies by other researchers. In Hinds' original work, he classified rhetorical patterns as inductive, deductive, and quasi-inductive, based on the location of the thesis statement and not in the normal sense of these philosophical terms. For the sake of clarity to the reader, I have omitted these terms and focus on Hinds' analysis of the placement of the thesis statement within a text. Omission of these terms in no way detracts from the value of Hinds' analysis. Hinds knew that previous studies had claimed that Japanese English students tend to favor specific to general patterns while native English speakers (NES) preferred general to specific patterns of organization in expository writing. However, he wanted to demonstrate that the patterns used in Japanese, Korean, Chinese, and Thai are not really specific to general patterns in the English sense but instead are reflective of styles/patterns used in those languages, quasi-inductive. He felt that English speaking readers automatically classified any non-general to specific composition as specific to general. When he looked at sentence by sentence translations of essays in these Asian languages, he found, instead, a pattern which he calls "delayed introduction of purpose"(Hinds, 1990, pp. 87-109). Regarding the essays written in Asian languages, Hinds states:

> The first conclusion is that the writings are well organized and easily comprehensible (despite the appearance of disorganization in the English translations).
>
> The second conclusion is somewhat more pertinent. Each of the examples has a superficial rhetorical structure that approximates the general inductive style familiar to composition teachers and students in the West. This is a fallacious familiarity. I maintain that when English-speaking readers recognize that a composition is not organized deductively, they categorize the composition as inductive, thus preventing them from understanding the true differences between competent English writing and competent writing in other languages. I claim that the dichotomy between inductive and deductive writing is not a valid parameter for evaluating texts across languages. (Hinds, 1990, pp. 89- 90)

Hinds calls the style employed by these cultures "delayed introduction of purpose"(Hinds, 1990, pp. 87-109). The reason why these essays do not fit English standards is because the writers are employing a different rhetorical pattern influenced by their L1 culture. In English, the general to specific pattern is usually expected. When reading an essay, if the thesis statement is not presented at the beginning of the essay then English readers automatically expect a general to specific rhetorical pattern. English writers utilize the specific to general pattern if they expect the audience to be resistant to the thesis statement (Hinds, 1990).

> If you think your readers will have no quarrel with your conclusion, you will probably proceed deductively, stating your conclusions at the outset. If you think your readers will be hostile to your conclusion, you give your reasons first, hoping they will agree with them one by one until they have to reach the conclusion that you did. (Ross & Doty, 1985, p. 127 cited in Hinds, 1990, p. 99)

The general to specific pattern is the most commonly used rhetorical pattern utilized in expository English essays. The reason for problems in the English essays of Asian language speakers is that English-speaking readers' expectations are not met, first when the essay is not in a general to specific pattern, secondly when the essay does not present clear persuasive reasoning, and thirdly when a conclusion is not presented "in the English sense of the term" (Hinds, 1990, pp. 99- 100). The function of the conclusion in these other cultures:

> has as its purpose the task of getting readers to think for themselves to consider the observations made, and to draw their own conclusions. The task of the writer, then is not necessarily to convince, although it is clear that such authors have their own opinions. Rather, the task is to stimulate the reader into contemplating an issue or issues that might not have been previously considered. (Hinds, 1990, pp. 99- 100)

Hinds provided analysis of two Japanese essays that were translated from Japanese and appeared in a major newspaper, the *Asahi Shimbun*. In both essays, the purpose of the article is not clear until the final paragraph. On the surface at least, this is an indication of a specific to general style of writing (Hinds, 1990).

CRITICAL RESPONSES TO HINDS' WORK

McCagg's Critique

Hinds had proposed a new typology, in which English is classified as a writer responsible language, where the onus of communication falls on the writer. Japanese, on the other hand, is a reader responsible language, where the onus of communication falls on the reader (Hinds, 1987). McCagg (1996) responded to Hinds' 1987 article "Reader Versus Writer Responsibility: A New Typology", by stating that "as long as both writer and reader share the same — or largely the same — set of cultural beliefs and life experiences, as well as similar conceptual and linguistic abilities, comprehension of Japanese messages in general requires no greater cognitive effort on the part of the reader than does understanding English messages" (McCagg, 1996, p. 240). McCagg uses as the base of this claim his own translation of the same "*Waribashi*" article from the *Asahi Shimbun* (newspaper) *Tensei Jingo* column which Hinds used in the 1984 study. McCagg's translation is accurate and easier for English readers to understand compared to the *Asahi Shimbun's* translation.

McCagg states that *ki-shoo-ten-ketsu* is not commonly used in Japanese writing. He also later states regarding the analyzed newspaper article:

> Fortunately for our columnist, and this is perhaps Hinds' main point (though he does not mention this fact as supporting evidence), since it is ultimately not the writer's responsibility as a newspaper columnist to solve this problem for Japanese readers, he does not have to do any more. He has led his readers to a point where they are more aware of the dimensions of the problem. It is their responsibility to act on the basis of this new awareness if they are so moved. Or, in other words,"If you lead a horse to water, you don't have to make him drink. (McCagg, 1996, p. 247-248)

McCagg in his 1996 critique, does not refer to Hinds' 1987 article. As we have seen in Hinds' 1990 article "Inductive, Deductive, Quasi-inductive: Expository Writing in Japanese, Korean, Chinese, and Thai", McCagg is actually restating Hinds' 1990 findings and there's an agreement of conclusions. The point of contention then lies in the claim of "uncommon" use of the Japanese rhetorical pattern, *ki-shoo-ten-ketsu* .

Kubota's Critique

Related critique of Hinds' work has also come from Kubota (1992, 1997, 1998). She says of Hind's work:

> When cultural rhetoric is viewed as exotic, a text that demonstrates a peculiar style that seems different from English tends to be regarded as a prototype of that cultural rhetoric and overgeneralized to the entire rhetoric of the culture. The problem of overgeneralization is evident in Hinds' work (1981, 1983a, 1987, 1990), in which published Japanese texts are analyzed. (Kubota, 1992, p. 29)

Another point is that the Japanese language is dynamic and not static. Hinds' proposal infers the continuing pervasive influence of the classical literary style of *ki-shoo-ten-ketsu* in the language today, and does not infer a static, stagnant language (Hinds, 1982b). Kubota states that the claim of *ki-shoo-ten-ketsu* as the typical pattern for Japanese prose is an overgeneralization based only on a small number of samples (Kubota, 1992, pp. 27-29; 1997, p. 462). Kubota also wrote: "Kinoshita (1990) cited the explanation of *ki-sho-ten-ketsu* offered by Hinds (1983a) and stated that Hinds misunderstood the nature of this style. According to Kinoshita, *ki-shoo-ten-ketsu* is used primarily for literary writing and is not applicable to expository writing; this style, therefore, does not constitute the typical rhetorical pattern for Japanese expository writing" (Kubota, 1997, p. 469).

Another critique of Kubota's is that *ki-shoo-ten-ketsu* has, by some, more than just one definition. In the following diagram, according to Kokai and Fukasawa (1981 cited in Kubota, 1997), "A" is more suited for logical writing such as expository or argumentative writing, and "B" is used in literary writing. (See Figure 3.)

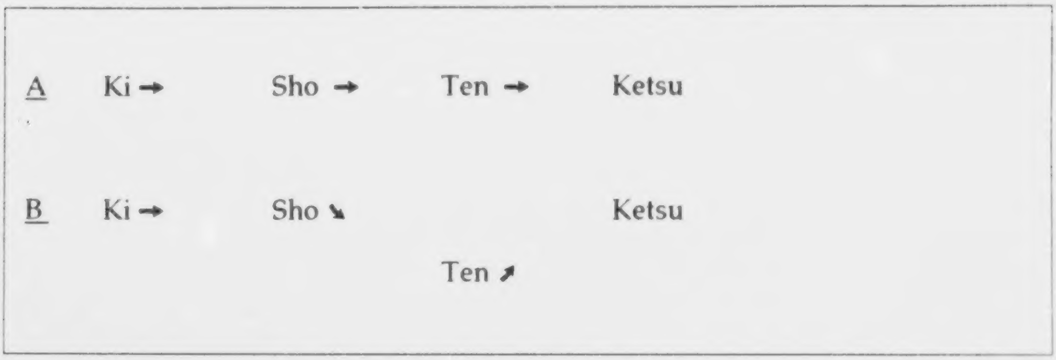

Figure 3. Two variations of *ki-sho(o)-ten-ketsu*
(Adapted From Kokai and Fukasawa 1981, p. 130; in Kubota, 1992, p. 27; 1997, p. 467).

Kubota also states that the *Tensei Jingo* column bilingual newspaper articles which Hinds used do not have the same rhetorical patterns as all other articles which have appeared in the newspaper column, and that *Tensei Jingo* articles have a particular function:

> "Tensei Jingo" is written not only for the purpose of providing readers comments on current news but also for the purpose of entertaining them and creating a sense of solidarity. In this sense, "Tensei Jingo" is generally focused more on involving the interlocutors than on conveying information per se. "Tensei Jingo", compared with other academic

> expository prose has a "relative focus on interpersonal involvement" rather than " information conveyed" (cf. Tannen, 1985). An abrupt topic shift, therefore, can be understood as a rhetorical device for involving the readers in the text. (Kubota, 1997, p. 465)

Kubota states that the reason that English readers have difficulty understanding the translated Japanese newspaper article used by Hinds is not so much the rhetorical organization as the readers' lack of cultural and background knowledge (Kubota, 1997, p. 466). She cites McCagg (1996) as having reanalyzed the original articles used by Hinds (1987). Considering factors of "schemata, metaphor, and metonymy", McCagg found "comprehension of Japanese texts requires no greater cognitive effort on the part of the reader than does comprehending English texts" (Kubota, 1997, p. 466).

Finally, citing her own work in her doctoral dissertation, Kubota states that in Japanese university students' expository essays:

> the inductive style was neither the only style used in the sample nor the style generally preferred by Japanese professors who evaluated the essays (Kubota, 1992).
>
> From the above observation, it can be said that sample essays provided in Hinds' (1983a, 1987, 1990) studies are simply the ones that happen to exhibit the characteristics of Japanese writing that illustrate his point. They do not, however, represent Japanese expository prose as a whole. (Kubota, 1997, p. 467)

It should be noted that in a recent study, Kubota (1998) states that regarding her 1992 study, a few Japanese essays exhibited patterns that correspond to 'delayed introduction of purpose' proposed by Hinds (1990) (Kubota, 1998). She goes on to say that the essays in both Japanese and English that displayed this pattern were graded to be average or below average. In this latest study, it was found that: (a) despite eight years or more of English, some Japanese students had no training in English writing composition; (b) Two students in the study mentioned Japanese texts as being organized by *ki-shoo-ten-ketsu* , but students using two different structures (in Japanese and English) may see positive effects for English but negative effects on Japanese scores; and (c) There is an indication of the positive transference of writing skills, i.e., good Japanese writers can produce well-organized ESL essays, while poor Japanese writers are unlikely to write well in English (Kubota, 1998).

REASONS FOR THIS STUDY

The reason for this study, which follows the work of John Hinds (1990), is because in my teaching experience as an English teacher in Japan, I have noticed that in spite of their high level of knowledge about English grammar, the English essays of Japanese students exhibit problems of syntax and foreign rhetoric. One specific factor, identified by Hinds (1990) is the end location of the thesis statement in Japanese English expository essays which use the "delayed introduction of purose" rhetorical pattern. Taking this specific CR factor into consideration, this study investigates the essays of some of my former students, as well as other Japanese international students studying in the U.S. In the future, I hope to teach Japanese English students, some of who will be planning to study abroad in the U.S. From this study, I hope to gain some insights that will help me and also other ESL/EFL/EAP teachers' in instructing Japanese students in their English writing.

CHAPTER 3

METHODOLOGY

Statement of the Problem

The work of John Hinds indicated a "delayed introduction of purpose" (1990, p. 87-109) (a rhetorical style not found in English) rhetorical pattern in Japanese- English bilingual newspaper articles. Previous studies by Kobayashi (1984) and Oi (1984) have shown that Japanese students have a preference for a specific to general style. Recent studies by Kubota (1997) propose that the specific to general style is not the only style used by Japanese students. This thesis investigates non-professional and student writers' expository essays (Longacre, 1976 cited in Hinds, 1980) for the presence of the delayed introduction of purpose rhetorical pattern found by Hinds in professionally written newspaper articles.

RESEARCH DESIGN

This study was in two parts. The first part compared the English expository essays of two groups: (a) Japanese students in Japan, and (b) Japanese international students studying abroad in the U.S. Three factors were considered. First, were there differences between these two groups in terms of the presence of delayed introduction of purpose? Second, was there a connection between essay score, as graded by four ESL teachers, and presence of delayed introduction of purpose? In other words, was the presence of the delayed introduction of purpose style connected to a high or low grade of the essay? Third, available student TOEFL scores were examined to see if there was any indication that the presence of the delayed introduction of purpose style may be connected to the students' English proficiency level.

The second part of the study was a smaller scale comparison looking for delayed introduction of purpose in: (a) two Japanese essays written in Japanese and then translated sentence by sentence into English, (b) four bilingual essays (Japanese to English, sentence by sentence translations) of Japanese senior high school students, (c) two English essays of Japanese international students in the U.S., and (d) two essays of American university students.

RESEARCH QUESTIONS

This study asks the questions:

1. Can the delayed introduction of purpose rhetorical pattern be found in English expository essays written by Japanese students?
2. Is there a connection between the geographical situation of Japanese students, being in Japan or in the U.S., and the occurrence of the delayed introduction of purpose rhetorical pattern in their English expository essays?
3. Is there any connection of the occurrence of the delayed introduction of purpose rhetorical pattern and the second language proficiency of the students?
4. Is there any connection between the occurrence of the delayed introduction of purpose rhetorical pattern and the students' essay scores?

HYPOTHESES

Hypothesis #1:

The delayed introduction of purpose rhetorical pattern described by John Hinds (1990) will be found more often in the English expository essays of Japanese students in Japan compared to the English expository essays of Japanese International students studying abroad in the U.S.

Hypothesis #2:

Essays which display the delayed introduction of purpose rhetorical pattern, will be scored lower by U.S. ESL teachers than essays which do not have this pattern.

Hypothesis #3:

There will be a connection of lower TOEFL scores with students whose English expository essays display the delayed introduction of purpose rhetorical pattern.

Hypothesis #4:

There will be a connection of higher TOEFL scores with students whose English expository essays do not have the delayed introduction of purpose rhetorical pattern.

Hypothesis #5:

The English expository essays of native English speakers and Japanese international students studying abroad in the U.S. will have fewer features of the delayed introduction of purpose rhetorical pattern compared to Japanese expository essays written by Japanese in Japan.

PART ONE:

ANALYTICAL SCORES AND RHETORICAL PATTERN

This study compared the English expository essays written by Japanese students in Japan, with those written by Japanese students studying abroad in the U.S. The study looked for the contrastive rhetorical style called by John Hinds (1990) delayed introduction of purpose. In part one, the research design analysis examined the English expository essays of Japanese students in Japan and compared them with the English expository essays of Japanese International students in the U.S.

PART ONE SAMPLE

In the first research design, henceforth referred to as Analytical Scores and Rhetorical Pattern, the English expository essays of selected high school and university students from two groups were studied: (a) the Japan group and (b) the Japanese international students in the U.S. group. The Japan group consisted of: (a) the Kobe International Junior and Senior High School (KIS) students, and (b) the Tokyo Christian University (TCU) students. The Japanese international students in the U.S. group were enrolled in the English Language Studies Program (ELSP) at Biola University, in Southern California. These groups were chosen to see if the differences in their situation (Japan or U.S.) may be connected to the appearance of the delayed introduction of purpose pattern in their English essays. Another factor being checked is the belief that the English proficiency levels of the students in the Japanese international students group would be higher than the students in the Japan group. Reason for this belief is because the natural educational progression for Japanese students would be to go from an English for Academic Purposes (EAP) course, like TCU's, then go on to study in America in an English Language Studies Program (ELSP) course, like the one at Biola University. This would all be preparation before actually entering a university program in the U.S. in which course work is done in the foreign students' L2, English. The Test of English as a Foreign Language (TOEFL) scores and the essay grades should confirm this belief, i.e., we expect the Japanese International students to have higher TOEFL scores and to receive better essay grades than the Japan group students because of higher English proficiency level.

The Kobe International Junior And Senior High School Students

The Kobe International Junior and Senior High School (KIS) is a private, all girls school that has a strong English language program and a higher than average number of students who desire to study abroad. This is because English is one of the school's specialties. The participants in this study were taken from two Senior English classes at the school. The group in this study consisted of nine senior female students. This group will be included in the Japan group along with the students from TCU (see next group).

The Tokyo Christian University Students

The Tokyo Christian University (TCU) has a well developed English for Academic Purposes (EAP) program. In fact, some of the students in the Biola University group (see next group) were graduates from TCU. In this mixed gender TCU group, there were twelve students: seven males and five females. This group was also included as part of the Japan group. Most of these students are in their first two years of four years of college and are majoring in various fields.

The Biola University Students

The Biola University students in this study were in the English Language Studies Program (ELSP), which is geared towards equipping foreign students in being able to handle the academic demands they will face while studying in English while at an American university. This mixed gender group contained twenty-three students, although gender information on the students was not made available due to confidentiality policies of the school. Copies of the students' essays and any TOEFL scores that were available were made accessible for this study, for which we are indeed, very grateful. The Japanese international students group is comprised of these students from Biola's ELSP program.

Summary

Table 2 shows the number of participants in the First Research design. Note that the Japan group is comprised of both the KIS group and the TCU group.

Table 2

Analytical Scores and Rhetorical Pattern Subjects

	Japan Group		Japanese International Students	
	KIS [a]	TCU [b]	BIOLA [c]	Total
Participants	9	12	23	44
Combined Total	21			
Males	0	7	N/A	
Females	9	5	N/A	

[a] KIS = Kobe International Junior and Senior High School
[b] TCU = Tokyo Christian University
[c] BIOLA = Biola University

PART ONE INSTRUMENTATION

The location of the thesis statement in texts using the specific to general pattern is expected to be at the end, as opposed to texts using the general to specific pattern in which the thesis statement is located at the beginning (Johnson, 1997, pp.140- 146). "The *thesis statement* is usually a single sentence that declares the essay's main idea" (Axelrod & Cooper, 1994, p. 466).

For this study, the definitions and protocol set up by Kobayashi (1984, pp. 71- 77, 87- 94) with her permission, have been adapted in part for use in this study. This study used four categories: (a) General-to-specific (GS) where the thesis statement is located at the beginning of the essay; (b) Specific-to-general (SG) the thesis statement is at the end of the essay —; (c) Middle thesis statement (MT) the thesis statement is in the middle of the essay; and (d) Omission of the thesis statement (OM).

Adapting the instrument established by Kobayashi (1984) the thesis statement must meet two criteria: "(1) it is preceded or followed by specifics (2) it is a statement encompassing all the information presented in the text" (Kobayashi, 1984, p. 88).

The following are examples of the four categories of rhetorical patterns mentioned above. The thesis statements are underlined.

General-to-specific

> Jane had a pretty rough day. In fact, it looks like she has a pretty rough life. When she got out of bed in the morning, it seemed she was still tired from the day before. Nothing seemed to go right for her. She missed the bus and was late for work. This seemed to upset her whole day, and it was all because of the pressure she is under, working and going to school at the same time. It looks like she just had one of those days when nothing went right, and she should have just never gotten out of bed in the morning.

Specific-to-general

> Jane got up later than usual. She had to be at her office by 9 o'clock but, she got up a little before 9 o'clock. She ran to the bus stop in a hurry. It was already a half past nine when she got to the office. She was late and got scolded by the boss. After working, she went to the university and attended a lecture. She had to take an examination but she couldn't remember what she had learned. She thought that surely, she would receive a failing mark. It was a terrible day for Jane.

Middle thesis statement (MT)

> Jane got up late that day. She missed the bus and came to the office late. The boss scolded her for being late. After work, she went to school

> and attended class as usual. It was a terrible day for Jane. She couldn't answer any of the questions that the professor had on the examination because she didn't study the night before. As a result, she failed the test. Although Jane studied hard, she didn't have enough time to do all of her work. She was feeling down.

Omission of thesis statement (OM)

> One morning Jane got up at about five to nine, five minutes before her starting time. She hurried to the office, but alas she was late. When she got to there it was already a half past nine. She got a warning from the boss. After her part-time job that day, she went to her college class and had to take an exam. During the exam, she knew she was in trouble. She couldn't answer well and she had trouble remembering what she had studied. when she got home that night, she was so worried that she had failed the examination that she couldn't get to sleep for a couple of hours. (Adapted with permision from Kobayashi, 1984, pp. 71- 72)

In addition to the definitions and protocol of Kobayashi (1984), the protocol of Oi (1984) was also used for the first and second research designs. An explanation of Oi's protocol is to follow in the second research design, searching for delayed introduction of purpose.

Grading of Essays by ESL Teachers

The students' essays were graded by four ESL teachers. These teachers used the ESL Composition Profile-R, which was adapted from Jacobs, Zingraf, Wormuth, Hartfiel, and Hughey, 1981 cited in Reid, 1993). This is an analytical grading scale. The Biola ELSP version, which was used in this study, grades five areas: mechanics, language use, vocabulary, organization, and content. Each of the five areas is worth twenty points, totaling up to a possible perfect score of one hundred. (See Appendix B.) The inter-rater reliability between the teachers' scores was checked by having at least two teachers grading a student's essay.

The results of the teachers' scores, and similarities or variations in scoring will be covered in the results chapter (four) of this thesis.

TOEFL Scores

TOEFL scores were not available for all of the Japanese international students in the Biola ELSP and, the Tokyo Christian University students; however, this study used available TOEFL scores to compare the results of grading the essays by ESL teachers using the ESL Composition Profile-R.

PART ONE PROCEDURES

Student essays were gathered with permission from the administration and teachers at: (a) Biola University ELSP program, (b) Tokyo Christian University, and (c) Kobe International Junior and Senior High School. The researcher had asked the schools/teachers for English expository essays and any available TOEFL scores. It was explained that these essays would be studied and compared between Japanese English students in Japan and Japanese international students in the U.S. The schools/teachers were very cooperative in providing the students' essays. The youngest students were the high school girls from KIS. Their essays were homework assignments. In these essays, time limitation was not really a factor. The TCU college students' essays were written during examinations. The students had time limits ranging from thirty to forty minutes. The Biola ELSP student essays were either homework assignments or essays written for examinations, in which they had time limits ranging from thirty minutes to an hour. In all three groups, the students were given topics to write about or prompts as guidelines for their essays.

Once the student essays and TOEFL scores were obtained, they were screened twice to avoid any duplications, i.e., some students had more than one essay. Any essays which did not fit the definition of an expository essay—to convey information or explain (Expository, 1996; Longacre, 1976 cited in Hinds, 1980) were eliminated from the sample pool. Extremely short essays were also omitted.

Student essays from the three participating schools were equally divided into two groups for scoring. Let us call these groups A and B. Four experienced ELSP teachers graded the student essays using a revised version of the ESL Composition Profile-R. These teachers all had experience working with the ESL Composition Profile-R (used in this study) or a similar previously used version at the Biola University ELSP program. The teachers were paired up, and these two teachers were correcting the same papers. The inter-rater reliability would be checked later comparing these scores. This means that two teachers graded the above mentioned group A, and two teachers graded the essays in group B. In addition to this, four student essays were overlapped between groups A and B, so that all four ESL teachers graded the same four essays in order to check the inter-rater reliability between all teachers. (See Figure 4.)

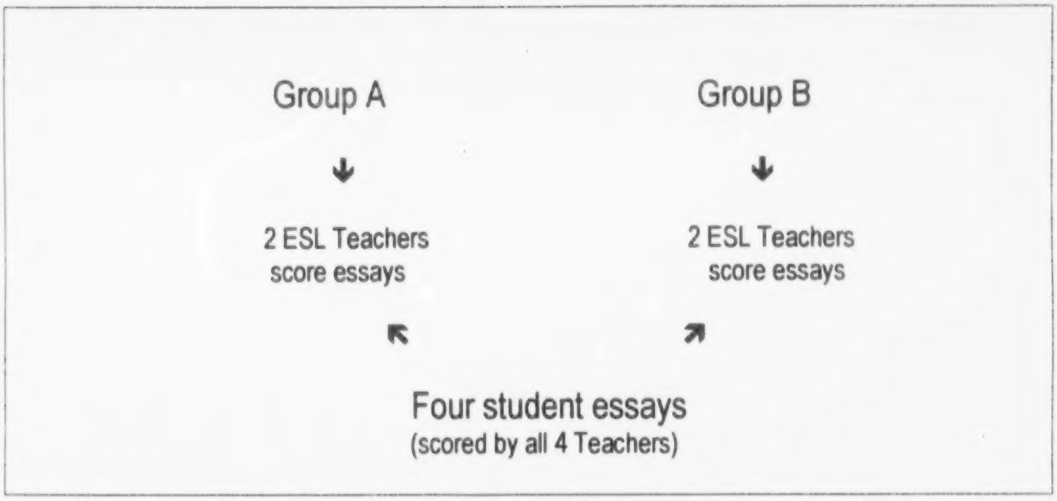
Group A
Group B
2 ESL Teachers score essays
2 ESL Teachers score essays
Four student essays
(scored by all 4 Teachers)

Figure 4. Analytical scoring and rhetorical pattern design: the set-up for scoring the student essays in Groups A and B, and the four essays (scored by all four ESL teachers), overlapped to allow for checking interrater reliability.

PART ONE DATA ANALYSIS

In the Analytical Scores and Rhetorical Pattern (part one) section of this study, the statistical tests used to compare the ESL Profile-R (analytical scores) to the Test of English as a Foreign Language (TOEFL) test scores included the Pearson product-moment correlation coefficient and the Spearman-Brown prophecy formula as explained in Brown (1996). (See Appendix C.)

The Pearson product-moment correlation coefficient was calculated for both the students' ESL Profile-R (analytical) essays scores and students with available TOEFL scores to check for any relationship between the two sets of scores. (See Appendix D.) The Spearman-Brown prophecy formula was used to calculate the interrater reliability of the teacher pairs who graded the English essays using the (analytical scoring) ESL Profile-R.

Another comparison between the ordinal rankings in the ESL Profile-R and TOEFL scores will compare the students' using the Spearman Rank-order correlation coefficient (Brown, 1996). (See Appendix E.)

Finally, the Point-biserial Correlation Coefficient (Brown, 1996; Brase, & Brase, 1991) was calculated to investigate any relationship between the (analytical) ESL Profile-R scores and the use of the Specific to General SG rhetorical pattern which would be associated with what Hinds (1990) called delayed introduction of purpose or a quasi-inductive rhetorical pattern. (See Appendix F.)

PART TWO:

SEARCHING FOR DELAYED INTRODUCTION OF PURPOSE

The second research design compared essays written by four groups: (a) in Japanese by Japanese, (b) bilingual Japanese and English by Japanese high school senior students, (c) in English by Japanese international college students in the U.S., and (d) in English by native English speaking U.S. college students.

PART TWO SAMPLE

Japanese Essays

The second research design in this study, henceforth referred to as Searching for Delayed Introduction of Purpose, included essays written by four groups of writers. The first group, Japanese essays, were written by two

Japanese nationals. The two female participants in this group were university graduates in their twenties, and they had English speaking abilities from the English classes they had taken in school. As mentioned in Chapter 1, this is typical in the Japanese educational system. The essays were written in their L1, Japanese. These Japanese essays were then translated into English, sentence by sentence, by a translator. These essays were designated the Japanese essays group (Japanese).

Bilingual Japanese And English Essays

The essays in this group were written by four of the senior High School students in the Kobe International Junior and Senior High School group. The students translated their own Japanese essays, sentence by sentence, into English essays. These essays were designated the Bilingual essays group (bilingual). As will be further explained in the procedure section later in this chapter, this group did not get the same prompt as the other three groups did but instead wrote on topics given by their teacher for class assignments.

Japanese International Students' Essays

Two Japanese International students at Biola University wrote essays in English using the prompt for this study (See Procedures section in this chapter). Both participants were females, one an Art major, and the other a Music major. The Music major student had prior experience as a teacher of Japanese writing when she was in Japan, although her essay in this study was written in English. This group was designated the International essays group (International).

Native English Speakers' Essays

The two native English-speaker essays were written by American undergraduate students, currently attending UCLA. The female is a psychology major, and the male is an engineering major. The female is a forth generation Japanese American who speaks and understands very little Japanese. The male is a second generation Japanese American. He can speak and understand Japanese well, and read Japanese to some degree. Both of the essays were written in the students' L1 English. This group will be designated the Native English-Speaker essay group (U.S.). Table 3 shows the number of participants in the Second Research Design study. The participants were further designated by gender.

Table 3

Searching For "Delayed Introduction of Purpose" Subjects

	Japanese[a]	Bilingual[b]	International[c]	U.S.[d]	Total
Participants	2	4	2	2	10
Males	0	0	0	1	1
Females	2	4	2	1	9

[a] Japanese = Japanese essays by Japanese participants

[b] Bilingual = Japanese and English bilingual essays by Japanese High School students

[c] International = English L2 essays by Japanese International students studying abroad in the U.S.

[d] U.S. = English L1 essays by Native English-speaking American university students

PART TWO INSTRUMENTATION

In combination with the definitions and protocol of Kobayashi (1984), used in the first research design (Analytical Scoring and Rhetorical Pattern), in the second research design (Searching For Delayed Introduction of Purpose), essays of the four groups: Japanese, Bilingual, International, and U.S. also used the protocol of Oi (1984):

> The location of a general statement was determined by identifying a sentence that serves to answer the proposition, "Do you think T.V. commercials should be banned totally?". The sentence that contains a 'yes' or 'no' answer to this question is identified as the general statement in a given composition. (Oi, 1984, p. 82)

In this study, the prompt used is shown in Figure 5.

ESSAY PROMPT

Please explain a current problem in your country. The problem should be something which you are familiar with or are interested in. It may be a local problem such as a problem affecting your (a) family, (b) school, or (c) neighborhood. It could be a (d) city-wide or (e) national problem. *Write* a description of the problem, introducing it to readers who are not familiar with the problem. Suggest one or several solutions.

Figure 5. Essay prompt.

Adapting the protocol of Oi (1984), the general statement would answer the question "What is a current problem in your country?"

PART TWO PROCEDURES

In the Second Research Design (Searching For Delayed Introduction of Purpose), the three pairs of writers: (a) Japanese writing in Japanese, (b) Japanese international students writing in English, and (c) American university students writing in English were all given instruction sheets. They were also given an example prompt, which was similar but different from the essay prompt. All writers were instructed that they had a one-hour time limit, which would start once they opened the sealed envelope containing the actual essay prompt. This research design also included the four bilingual essays from the Kobe International Junior and Senior High School. These senior high school girls were not given the same prompt as the three pairs of writers mentioned above, but instead the high school students wrote on topics given by their teacher. These high school students also did not have time restrictions except for the deadline for the assignment. (See Table 4.)

Table 4

Searching For Delayed Introduction of Purpose Groups:
The Four Groups in the Study

Group	Number of Essays
Japanese in Japanese	2
Bilingual Japanese and English [a]	4
Japanese International in English	2
U.S. University Students in English	2

[a] Did not receive timed prompt as with the other groups, but instead did essays as a class assignment.

LIMITATIONS OF THE RESEARCH

There are several factors that may affect the results of the data analysis in both part one and part two of this study. Several of these factors were beyond the control of the researcher(s) of this study, however, and these factors are addressed here.

Part One: Analytical Scores And Rhetorical Pattern— Limitations

1. In part one's research design, the Japan group consisted of students from the Tokyo Christian University and the Kobe International Junior and Senior High School. Originally, the Japan group was to be composed of only Japanese university students, however, because this sample was small in comparison to the Biola University ELSP group, the high school students were included.
2. A larger sample size would have provided a more reliable statistical base in calculating the findings of the data. The statistical formulas used are greatly affected by the sample size. For example, "one assumption for the Pearson product-moment correlation coefficient is that 'Each of the two sets of numbers is normally distributed'" (Brown, 1996, p. 157). A larger sample size from the Tokyo Christian University and Biola University ELSP groups might have helped this statistical factor.
3. TOEFL scores were not available for all of the students. If all students' TOEFL scores were available, then a more comprehensive analysis could have been done when using the correlation coefficients, etc.
4. There was a high percentage of females in the sample due in part to one of the groups being a girls only school. Oi (1984, p. 179) found that gender affected only the Japan groups in her study (in comparison with groups in the U.S.), with females choosing a general to specific pattern and more males being in the undetermined rhetorical pattern group.

Part Two: Searching For Delayed Introduction of Purpose— Limitations

1. The small sample size resulted in this section of the study being primarily an

observational study of a convenience sample.

2. Not all groups in the second research design used the same essay prompt. More uniformity would have been achieved if all groups had the same essay prompt and same time limits. The four bilingual essays did not use the same essay prompt as all the other groups.
3. No TOEFL or other standardized test scores were available for statistical comparison in looking at the presence of delayed introduction of purpose in part two's research design. If such test scores were available, then statistical tests such as the Point- biserial correlation coefficient could have been calculated.
4. By chance, there was a high percentage of females in Part Two of this study, and it is not known if gender has any affect on the rhetorical patterns in this study.

In Chapter 4 the results of this study are presented.

CHAPTER 4

RESULTS

This chapter presents the results of this study in looking at two research inquiries on the English essays of Japanese and Japanese international students: (a) is there a relationship between the English L2 essay scores and the rhetorical style used? In other words, will high scores show some connection with English rhetorical patterns and low scores with the Japanese delayed introduction of purpose pattern? and, (b) is the presence of the "delayed introduction of purpose" rhetorical pattern different when comparing the essays of groups of English students in Japan and in the U.S.

PART ONE:

ANALYTICAL SCORES AND RHETORICAL PATTERN

Screening

The student essays were coded, divided, and mixed so as to avoid any number or labeling patterns which would indicate which schools the essays came from. After the initial screening of the essays, 42.5% (17) of the BIOLA ELSP, 41.9% (13) of the Tokyo Christian University, and 30.8% (4) of the Kobe International School essays were dropped from the sample pool. Reasons for omission of these essays were: duplication — two different essays by the same student, essay too short in length (not enough content to grade), and inappropriate form, i.e., comparison contrast essays that were thought better excluded and left for another study focusing on that specific type. The number of essays from each of the three schools is shown in Table 5, and the resulting number of essays were divided into Group A and Group B for the Analytical Scores and Rhetorical Pattern study of this thesis. In the second screening, two more student essays were dropped from Group A due to duplication, i.e. upon finding that the same student wrote more than one essay. This reduced size of Group A from 25 to 23 essays. Six more student essays were dropped from Group B. Three essays were duplications, where students did two essays, and also three more essays did not fit Longacre's definition of expository writing (see chapter two), but were instead narrative in form. This reduced the size of Group B from 25 to 19 essays. It can be assumed that all of the students had been instructed, in their writing education, on Japanese rhetoric by using the *ki-sho(o)-ten-kètsu* pattern and utilizing a delayed introduction of purpose writing style. (See Appendix G for copies of student essays.)

Table 5

Number of Essays After Screening
Analytical scores and rhetorical pattern.

	U.S. Group	Japan Group	
School	BIOLA ELSP	TCU	KIS
Initial essays	40	31	13
essays dropped at 1st screening	- 17	- 13	- 4
essays dropped at 2nd screening	-6	-2	-0
Sample pool (Grand total=42)	17	16	9
Two Groups of Mixed Essays, Corrected by Four Teachers			
Group A (total= 23)[a]	9	10	4
Group B (total= 19)[a]	8	6	5
(Grand Total = 42)			

[a] includes 4 students' essays overlap to check interrater reliability between Group A and Group B.

Comparison of TOEFL and Essay Scores

Not all of the students' TOEFL scores were available; however, 60% for Group A and 47% for Group B were available for this study. A monotone increasing relation between the TOEFL scores and the Analytical Scores is indicated in Figure 6.

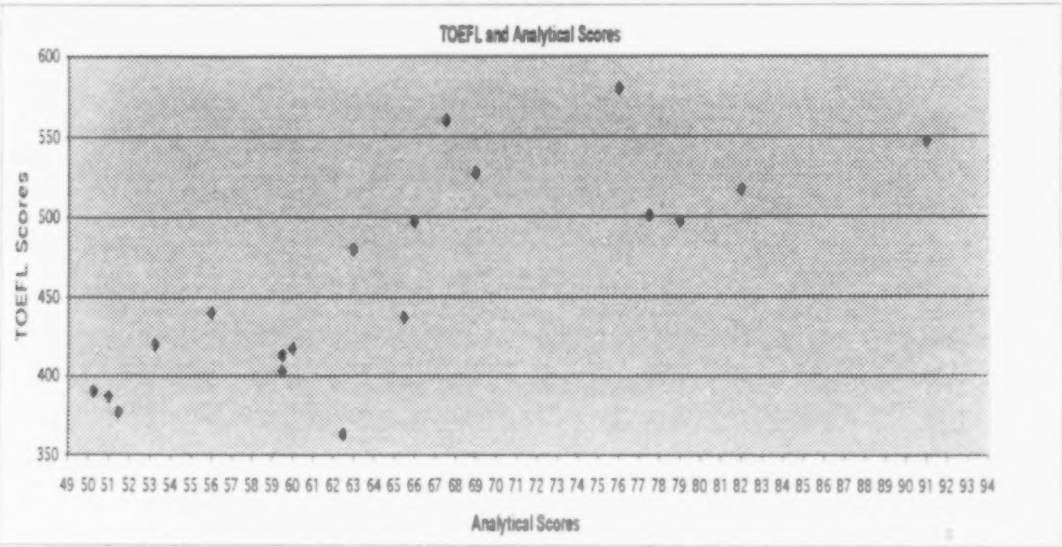

Figure 6. Scatter diagram of TOEFL and analytical scores of students in groups A and B.

This graph indicates that there was a positive correlation; higher TOEFL scores were associated with higher analytical scores. (See Table 6.)

The Pearson Product-Moment Correlation Coefficient comparing the TOEFL and ESL Profile-R (analytic score) was calculated to be about .75 which indicates that for a directional decision (positive expected between the TOEFL and ESL Profile-R in this case) is 99% certainty $p < .01$. In other words, there is a strong positive correlation between students' TOEFL scores and their ESL Profile-R (analytic) scores. (See Appendix H.)

Table 6

TOEFL and Average Analytic Essay Scores Comparison

Student	TOEFL	Avg. Analytic Score
1	413	59.50
2	387	51.00
3	403	59.50
5	420	53.25
8	377	51.50
8b	560	67.50
9	527	69.00
10	517	82.00
12b	480	63.00
16	497	79.00
19	547	91.00
22	497	66.00
23	390	50.25
24	500	77.50
27	580	76.00
28	363	62.50
29	437	65.50
41	417	60.00
42	440	56.00
	N = 19	N = 19
	mean 460.63	mean 65.26
	S 67.00	S 11.48
	Range 218.00	Range 41.75

The Spearman Rank-Order Correlation Coefficient was used in comparing the ordinal ranks (1st, 2nd, 3rd, etc.) of the TOEFL and ESL Profile-R (analytic) scores. (See Table 7.)

Table 7

Rank Order Comparison of TOEFL and ESL Profile-r Scores

Student	TOEFL rank	Analytic Score Rank
1	14	13.5
2	17	18
3	15	13.5
5	12	16
8	18	17
8b	2	7
9	4	6
10	5	2
12b	9	10
16	7.5	3
19	3	1
22	7.5	8
23	16	19
24	6	4
27	1	5
28	19	11
29	11	9
41	13	12
42	10	15

N = 19

The Spearman *rho* (ρ) for was calculated to be about .82 for $p < .01$ with N = 19 . This indicated a high correlation (99% certainty) between the ordinal ranks (1st, 2nd, 3rd, etc.) for the TOEFL and the ESL Profile-R (analytical) scores. (see Appendix I.)

Interrater Reliability

The student essays were divided into two groups, Group A and Group B, and each of the two groups were scored by two experienced ESL teachers using the ESL Profile-R (analytic) scoring sheet. (See Table 8.)

Table 8

Analytical Scores of Four Teachers

	Group A		Group B	
Student	**Rater 1**	**Rater 2**	**Rater 3**	**Rater 4**
1	42	77	-	-
2	36	66	-	-
3	47	62	65	64
4	68	87	-	-
5	37	70	50	56
8	38	65	-	-
8b	-	-	66	69
9	48	90	-	-
10	70	94	-	-
11	66	88	-	-
12b	-	-	65	61
16	72	86	-	-
18	64	92	-	-
19	-	-	88	94
21	74	82	-	-
22	69	63	-	-
23	41	52	53	55
24	69	86	-	-
24s	-	-	77	67
27	64	88	-	-
28	55	68	58	69
29	52	79	-	-
31	70	88	-	-
32	61	72	-	-
33	70	87	-	-
34	51	72	-	-
41	-	-	60	60
42	-	-	60	52

Comparing the ESL Profile-R scores of Rater (teacher) #1 and Rater (teacher) #2 of Group A, resulted in a 99% certainty correlation coefficient of about .72 with $p < .01$ (with $N - 2 = 21$) . (See Appendix J.) For Group B, Rater/Teachers #3 and #4, the correlation coefficient was about .76 at a 99% certainty level, with $p < .01$ (with $N - 2 = 17$). (See Appendix K.) As can be seen, the interrater reliability was higher for Group B than Group A, however both groups had sound directional correlations. (See Table 9.)

Table 9

Interrater Correlations for Writing

	R1[a]	R2[b]	R3[c]	R4[d]
R1	1.000			
R2	.72	1.000		
N - 2 = 21 *p< .01				
R3			1.000	
R4			.76	1.000
N – 2 = 17 *p< .01				

[a]R1 = rater/teacher #1
[b]R2 = rater/teacher #2
[c]R3 = rater/teacher #3
[d]R4 = rater/teacher #4

Using the Spearman-Brown prophecy formula the interrater reliability estimate calculated using the lower (more conservative) .72 coefficient for the two teachers in Group A (teacher/raters #1 and #2), applied to all four Rater/Teachers, resulted in an overall interrater reliability estimate of about .91 . (See Figure 7.)

$$r_{xx'} = \frac{n \times r}{(n-1)\,r+1}$$

Spearman-Brown prophecy formula

$$= \frac{4 \times .72}{(4-1).72+1} = \frac{2.88}{(3)\,.72+1}$$

$$= \frac{2.88}{3.16} = .9113924$$

$$\approx .91$$

Figure 7. Interrater reliability using r= .72 for four teachers.

Essay Scores and Rhetorical Pattern

The Point-biserial Correlation Coefficient was calculated in comparing thirty- eight student essays using the SG (Specific to General) rhetorical pattern which would be present if the delayed introduction of purpose rhetorical pattern (described by Hinds) was used. These were coded I (26%), while essays not using the SG, i.e. other than Specific to General, were coded O (74%). (See Table 10.)

Table 10

Rhetorical Pattern and Total Analytical Score

Student	Rhetorical Pattern	Average Analytical Score	Student	Rhetorical Pattern	Average Analytical Score
1	O[a]	59.50	31	I	79.00
2	I[b]	51.00	32	O	66.50
3	O	59.50	33	I	78.50
3s	I	67.00	34	O	61.50
4	O	77.50	35	O	54.50
5	O	53.25	37	O	53.00
6	O	71.50	38	I	73.50
7b	I	84.50	39	I	39.00
8	O	51.50	40	O	56.50
8b	O	67.50	41	I	60.00
9	O	69.00	42	I	56.00
10	O	82.00			
11	O	77.00			
12b	O	63.00			
16	O	79.00			
18	O	78.00			
19	O	91.00			
21	O	78.00			
22	O	66.00			
22s	O	82.00			
23	I	50.25			
24	O	77.50			
24s	O	72.00			
26	O	74.50			
27	O	76.00			
28	O	62.50			
29	O	65.50			

N = 38
X_I = 63.87
X_O = 68.76

I = 26%
O = 74%

[a] O = not "SG" specific to general rhetorical pattern, all others

[b] I = "SG" specific to general rhetorical pattern

The Point-biserial Correlation Coefficient calculations for the total analytical scores and the rhetorical patterns resulted in about a -.18 coefficient at less than 95% certainty level, indicating that there was no relationship between the English essays' total analytic scores and the use of the SG (specific to general) rhetorical pattern, associated with the "delayed introduction of purpose" rhetorical pattern (See Appendix L.)

The Total Analytical score included five sections: mechanics, language use, vocabulary, organization, and content. Calculating the Point-biserial Correlation Coefficient for only the Analytical Organization section scores and the rhetorical patterns resulted in about a -.2 value which is less than 95% certainty level and, therefore, also not significant.

(See Table 11 and Appendix M.)

Table 11

Analytical Organizational Scores and Rhetorical Pattern

Student	Organization Score	Rhetorical Pattern	Student	Organization Score	Rhetorical Pattern
1	14.00	O	28	12.75	O
2	10.50	I	29	13.00	O
3	12.75	O	31	15.00	I
3s	14.00	I	32	14.00	O
4	16.00	O	33	13.50	I
5	10.50	O	34	12.50	O
6	14.50	O	35	10.50	O
7b	18.00	I	37	8.50	O
8	9.00	O	38	12.50	I
8b	11.50	O	39	7.00	I
9	13.00	O	40	9.50	O
10	16.50	O	41	12.50	I
11	15.50	O	42	11.50	I
12b	12.50	O			
16	16.50	O			
18	15.50	O			
19	18.50	O			
21	14.50	O			
22	13.00	O			
22s	18.00	O			
23	10.75	I			
24	16.00	O			
24s	13.50	O			
26	17.00	O			
27	16.00	O			

N = 38

$\bar{X}_I$ = 12.52

$\bar{X}_O$ = 13.75

I = .26
O = .74
mean= 13.43
S = 2.71

Japan/U.S.: Location of Students And Rhetorical Pattern

Comparison of the location of the students, Japan or Japanese in the U.S. (Japan U.S.) and the rhetorical pattern used, "I" for those who used the SG specific to general pattern which is associated with the delayed introduction of purpose, and "O" for all other patterns, showed a significant difference between the two groups. The Japan student essays had 38% of the essays with the "I" code indicating the use of the SG or specific to general rhetorical pattern compared to only 12% in the Japan U.S. group. Also, the Japan group had lower Analytical scores (mean of 60.69) compared to the Japan U.S. Analytical scores (mean of 75.85). However, in both groups, there was not a significant difference between the scores of the students who used the I (specific to general) or O (not specific to general) rhetorical patterns (See Table 12.)

Table 12

Rhetorical Patterns and Analytical Scores of Japan and U.S. groups of Student Essays

Japan Student	Pattern	Average Analytical Score	U.S. Student	Pattern	Average Analytical Score
1	O	59.5	3s	I	67.00
2	I	51.00	4	O	77.50
3	O	59.50	6	O	71.50
5	O	53.25	7b	I	84.50
8	O	51.50	8b	O	67.50
22	O	66.00	9	O	69.00
23	I	50.25	10	O	82.00
24	O	77.50	11	O	77.00
28	O	62.50	12b	O	63.00
29	O	65.50	16	O	79.00
31	I	79.00	18	O	78.00
32	O	66.50	19	O	91.00
33	I	78.50	21	O	78.00
34	O	61.50	22s	O	82.00
35	O	54.50	24s	O	72.00
37	O	53.00	26	O	74.50
38	I	73.50	27	O	76.00
39	I	39.00			**$\sum$ 1289.5**
40	O	56.50			
41	I	60.00			
42	I	56.00			
		$\sum$ 1274.5			

N = 21

$\bar{X}$ = 60.69

$\bar{X}_I$ = 60.91

$\bar{X}_O$ = 60.56

I^a = 38%
O = 62%

N = 17

$\bar{X}$ = 75.85

$\bar{X}_I$ = 75.75

$\bar{X}_O$ = 75.87

I^a = 12 %
O = 88%

[a] ("I" is associated with the "Delayed Introduction of Purpose" pattern)

Rhetorical Pattern And Analytical Scores

Calculating the Point-biserial Correlation Coefficient for the I (general to specific) and O (not general to specific) coded rhetorical patterns compared to the Analytical scores (see Appendix N) resulted in a .016 value for the Japanese student essays and a -.0055 for the Japanese U.S. student (Japan U.S.) essays, indicating that there was no significant statistical correlation between the two factors of analytical score and rhetorical pattern.

TOEFL scores And Rhetorical Pattern

For the Japan student essays with TOEFL scores, the Point-biserial Correlation Coefficient was calculated to be -.28 , indicating that there was not a statistically significant connection between the TOEFL scores and the rhetorical pattern used in the essays (See Table 13 & Appendix O.)

The U.S. student English essays with TOEFL scores had a Point-biserial coefficient of zero (0) because all of these essays were coded O (other than specific to general pattern) and none had the SG pattern, therefore no biserial comparison.

Table 13

Rhetorical Pattern and TOEFL Scores

U.S. Student	Rhetorical Pattern	TOEFL	Japan Student	Rhetorical Pattern	TOEFL
8B	O	560	1	O	413
9	O	527	2	I	387
10	O	517	3	O	403
12b	O	480	5	O	420
16	O	497	22	O	497
19	O	597	23	I	390
27	O	580	24	O	500
		∑ 3758	28	O	363
			29	O	437
			41	I	417
			42	I	440
					∑ 4667
N =	**7**		**N =**	**11**	
mean	**536.86**		**mean**	**424.27**	
S	**43.45**		**S**	**42.90**	

PART 2:

SEARCHING FOR DELAYED INTRODUCTION OF PURPOSE

Bilingual essays

Table 14 shows the rhetorical patterns exhibited in the five bilingual, English and Japanese, essays written by five KIS students. In the five English essays from these high school students, two students used the SG/Specific to General rhetorical pattern, which is expected for the delayed introduction of purpose pattern. Two other students used the GS/General to Specific rhetorical pattern in their English essays, and one student used the MT/Middle Thesis statement rhetorical pattern. In the Japanese essays, three students used the SG/Specific to General pattern, expected for delayed introduction of purpose rhetorical pattern. The other two students used the same rhetorical pattern as their English essays: GS/General to Specific and MT/Middle Thesis statement. The one student (number 34) used different patterns in the English and Japanese essays: GS pattern in English but SG pattern in Japanese. Student number 37's essay was interlinear English (first) and then Japanese, but the general to specific pattern was nonstandard and according to the translator for this study, this Japanese version would be considered too forward or blunt in Japanese. This rhetorical incongruence is a result of the student's line by line translation and demonstrates rhetorical problems that can arise from translations.

Table 14

Bilingual Essay Rhetorical Patterns

Student	English Essay	Japanese Essay
34	GS	SG
37	GS	GS
38	SG	SG
39	SG	SG
40	MT	MT

To show the different rhetorical patterns of student number 34's essays, the following analyses are presented here. The rhetorical pattern used in the English essay was GS (general to specific) but the SG pattern (expected for delayed introduction of purpose) was used in Japanese. This English essay received an average Analytical score of 61.5 . The nuances in the Japanese essay would likely be missed by English readers/teachers. (See Figure 8.)

Student #34

First Friend

[English]

When children were born, their parents often give them a doll or a stuffed animal. And this becomes their first friend. First, children play throwing it of attaching it. And they can speak, they speak to it. For example, girl play house with it, boy play with it as a playing companion. If it's their favorite it, they take it somewhere. And they grow up, most of them forget it because it's in a closet or thrown away.

Do you know your first friend? Of course, it doesn't limit doll. There is the case of animal or toy. but important thing isn't what your first friend is. Your first friend you know is important. Most of you won't know it. And there is few person cherish it. Actually, it isn't unusually thing and it is rather be a natural thing.

But please imagine. If your first friend is doll, stuffed animal, animal or toy, it is certainly your friend. Person has people called friend. And they cherish them.

Who is the person friend doesn't cherish? The difference is that friend and first friend is thing that first friend can't speak. But they spent us a time more than our family and watch us quiete. Now, if you really cherish your friend, first friend is, too. The thing we remember it is important for us. Because it's your friend origin. Who is your first friend? [a]

[a](broken underline = thesis statement in Japanese language essay, written using *Kanji* characters)

Figure 8. Analysis: English version of student #34's essay.

The topic sentence in English would be in lines 1 and 2: "When children were born, their parents often give them a doll or a stuffed animal. And this becomes their first friend." The reader would assume from the title, "First Friend," that the essay is about this topic. The sentence answers the question "Who or what is a 'First Friend' ? The sentences that follow also seem to support this idea, explaining what a 'First Friend' is (Oi, 1984). The topic sentence being positioned at the beginning of the essay (lines 1 and 2) would classify the rhetorical pattern as GS, general to specific (Kobayashi, 1984).

Understanding the same essay written in Japanese finds that sentences in lines 1 through 7 of the English version are given as an example of what a "First Friend" is. (See Appendix P for Japanese version.) The author poses a question and challenges the reader to "remember" in lines 8, 16, and 21:

(line 8) "Do you know your first friend? "

(line 16) "Who is the person friend doesn't cherish?"

(line 21) "Who is your first friend?"

The Japanese thesis statement is found in lines 19, 20, and 21 (broken underline, in Figure 8):

(lines 19, 20) "The thing we remember it is important for us. Because it's your friend origin.

(line 21) Who is your first friend?"

The theme of the Japanese essay is not so much an explanation of what is a "first friend", but rather the essay is stating the point, that we remember something that is important to us, and therefore we are repeatedly asked the question, "who is your first friend?" The focal point of the essay is remembering things important to us and thus, do we "remember" our "First Friend"?

Rhetorical Patterns in Japanese, International, and U.S. Students' Essays

In the three pairs of essays (Japanese, International, U.S.), the two essays from Japan, written in Japanese, showed the SG/Specific to General rhetorical pattern. The other essays, two English essays by Japanese International students in the U.S. and the two essays by American University students, (all four) used the GS/General to Specific rhetorical pattern. (See Table 15.)

Table 15

Rhetorical Patterns in Japanese, International, and U.S. Students' Essays

	Japan	International	U.S.
Rhetorical Pattern	SG SG	GS GS	GS GS

This study found the delayed introduction of purpose rhetorical pattern in the directly translated Japanese to English essays, but not in the English essays of Japanese International students or the U.S. University students.

Analysis of the Japanese essays.

The analyses of the two Japanese essays (see Figures 9 and 10), translated sentence by sentence into English, are presented here to show the SG specific to general rhetorical pattern which is associated with the delayed introduction of purpose. Both Japanese writers choose to write on the subject of "a problem in the family."

Problem Within The Family

There are a variety of relationships in family such as husband and wife, parents and children, brothers and sisters, grandparents and grandchildren, mother and daughter-in-law. Among these relationships, I would like to particularly discuss the parents-children relationship. The reason I chose this topic is that it is parents, especially mother, that a new born baby encounters for the first time. While living in society, a person develops various relationships with different people; friends, teacher and student, boss and subordinate, lover, etc. I believe that one's relationship with her parents, especially, mother, will affect her overall relationships later on with her friends, lovers, and co-workers. I think that it is very crucial. It will affect all relationships with others. Lately, I read a magazine article which I found very sad. It was "There are increasing numbers of mothers who can not love their own children". We often hear that so dear is a child of my own (note. literally "a child with whom her mother hurt her womb"). It is also said that the love of a mother toward her own children is absolute. Today, these sayings do not carry the same significance as before (note. or these sayings are not so true anymore.) A mother cannot love her own children despite the fact that they are her own children (note. literally children with whom a mother hurt her womb). A mother has certain conditions for loving her kids, and she cannot love them when they cannot meet those conditions. When I wonder why this is so, I came to the conclusion that the society in general became prosper, and people who live in it have also become well-off, being able to choose what they like and, since they were children, living with what makes them feel comfortable. Examples are clothes, bags, and shoes. There are plenty of supply at stores, therefore we can choose what we like. Even if we became disliking what we bought, we can replace it with something we like, without having to wear it. Unlike old times when we did not really have choice of what to wear whether we like it of not since there were not enough supply, things are changing today. Materials are not the only issue here. Same thing can be said about friendship. We hang out only with those who are convenient to us and cut friendship or sometimes even bully our friends when we find even a trivial fault in them. This is also true in the relationships with lovers. Becoming disillusioned by a lover, we switch to another one and so on. I feel that it is more important to us what the person can give to me, rather than what I can offer to him/her; how much the lover can do to make me feel comfortable. Thus, we live in the society in which we discard what is not comfortable to us, whether that is people or things, and replace it to something else. As for parents, we can not replace our parents just because we don't like them. However, we ignore them if they make us frustrated. Can such people, when grew up to be parents, accept and love their own children as they are? I am not particularly fond of children. But I took for granted that I would be able to really love my own children when I became a mother myself; I would most certainly love my own children. However, facing this problem now, I feel uncertain very much. For, I can not deny the fact that I myself lived a life in which I only choose nice people, good looking guys, nice brands, cute items, and rejecting what I did not like. Since my kids have human character, I can not replace them just because they are not as cute and clean as I want, with someone else whom I can accept because they meet my standard or preference. It is, however, true that there are mothers who do such things to their kids.

So what should be done? I would like to discuss how we can get to accept and love our own children. What is important for children is to absorb what they hear and see, starting in very early age. I am not talking about TV game or some grotesque animations. Kids should do this not alone, but with parents or family. For example, listening to good music. Parents read to their kids books which teach important lessons or help them to become kind people. Parents and children go out to see beautiful sights. Or do some exercise together. More significantly, parents and children spend time sharing about music they listen, books they read, or what they did together today. I hope we can pass on what we learned from our parents to the next generation with our kids; cultivating a sense of value in things, being empowered, and finding something precious to you and love it. If we can learn to broaden our perspective from an early age, we will be able to accept our own children more easily when we become parents.

Figure 9. First Japanese essay of searching for delayed introduction of purpose study.

The thesis statement is found in lines 67 through 69 (see Figure 9): "If we can learn to broaden our perspective from an early age, we will be able to accept our own children more easily when we become parents." In this sentence, the writer addresses the problem, what can be done about problems in the family, and she provides her solution.

The introduction of the essay is in lines 1 through 26. The writer tells of various relationships in the family and she chooses to discuss the mother-child relationship. The essay then explains the problem by using examples:

(lines 26- 32) clothes, bags, and shoes.
(lines 32- 34) friends
(lines 34- 39) lovers
(lines 41- 43) parents
(lines 44- 53) the writer's own feelings
(lines 55- 67) the writer's suggestions of what to do

These examples lead up to the proposal by the writer: (lines 67- 69) that in order for parents to be able to more readily accept their own children, those parents should be taught from an early age, not to focus only on their own comforts, conveniences, and expediencies. This essay displays the Japanese rhetorical pattern Hinds (1990) called delayed introduction of purpose. The essay also fits the *ki- shoo- ten- ketsu* principle that Hinds (1980) identified. The *ki* or beginning is in lines 1- 12. The *shoo* or development of the theme is in lines 12- 44. The *ten* or subtheme is in lines 44- 54. Finally, the *ketsu* or conclusion is in lines 55- 69. (See Figure 9.)

Problem Within The Family

Fifty years since the II World War, Japan has been going through tremendous change. Especially notable is the change between the 50s, which was called a period of rapid economic growth, and today. Along with the change in Japan as a whole, Japanese family structure has largely changed as well. I would like to discuss a couple of problems which arise from comparing today's family system with that of the past.

1) Nuclear Family and Aging Society

Years ago in Japan, grandparents, parents, and children lived together in the same house. There were even families with great grandparents living in the same house. I was a large family. They ate together. Grandparents took care of grandchildren. It gives a picture of family cooperation. In those times, people's longevity was about 60- 70 years old. On the contrary, nuclear family became common today, and uncommon thing is living with grandparents. The average longevity prolonged to 89- 90 years old, there are quite number of people above 100. The problem arises as to who takes care of the elderly today. Many elderly people live alone.

2) Decreasing Numbers of Children

Years ago, the average numbers of children in a family were 6- 8 . However, today it is only one, or 3- 4 at most. This difference seems due to the educational expense for children. Today, parents pay enormous amount of money for their children's education, comparing to before. Why is it so? That is because parents want to give, not only school education, but also various private lessons for the children, such as piano or other music classes, sports like swimming, and calligraphy (in order write prudent Japanese). Beside going to school, parents put their children to private school to study English, Math, and Japanese. Parents want their kids to receive good education in order to have good career later on. Fewer children enables parents to spend more money per child. However, not all children are able to respond to their parents expectation. Many children are not able to meet the expectation of their parents. Being stressed by their parents on the value in high education, children were deeply hurt and loose hope in their future; they feel unworthy. During puberty, these disillusioned kids are often found among those who bully others, are bullied, and commit serious crime. Since kids were deeply hurt, they want to get-even by hurting others.

3) Absence of Father

Fathers leave home to go to work early in the morning and come back home either in the late evening or after midnight. Therefore, children do not see their father during the week. Even in the day-off, the father can not totally be cut off of work; sometimes he is obliged to entertain guests by taking them out for golfing. Even when the father is at home, he is too exhausted from work to play with his kids. Thus, children are raised primarily by their mother even if they have both parents. During the teenage period, those who are lacking love and attention from the father begin to seek love in wrong place. Especially, girls engage in a kind of prostitution, called "enjo-kosai" (assisting dating relationship) with men of their fathers' age. Boys become enmeshed with their mothers, even after reaching adulthood; a son cannot be independent from his mother, and vice versa. This is the so-called "mother-complex". The mother continue to interfere with her son's marriage and his family life. Such a man can not deal with the conflict between his mother and his wife, and takes side with his mother, which can easily lead to divorce. A man like this is often found among only child's or the eldest sons with high education. Absence of father weakens the father's authority in the family, often fathers are completely ignored by other members of the family. Those who grew up not spending time with the father become unable to respect him. Moreover, children look down on the father who comes back home drunken and only sleeps in the weekend. Tendency for the nuclear family, decreasing numbers of children, busy children in studying at *juku* (cram schools), and the absence of the father, lead to lack of communication between family members. There are increasing numbers of lonely children, lonely fathers, and lonely mothers. We can not be optimistic about the problems which we face today, that is, increasing numbers of divorce. Children get deeply hurt by their parents' divorce, and the damage extends to various areas.

Conclusion

One of the solutions is to present this problem through the media by means of drama, and give people an opportunity to objectively observe and think about it. We should also seek the source of our value in the Bible.

Figure 10. Second Japanese Essay

The thesis statement of the second essay (see Figure 10) is found in lines 70-73 : "One of the solutions is to present this problem through the media by means of drama, and give people an opportunity to objectively observe and think about it. We should also seek the source of our value in the Bible." The writer proposes that (a) the media be used in a positive way to help alleviate some of society's problems. and (b) people can find their value in the Bible. The second and final statement suggests that people look to God for help, and this is the main message of the writer.

The essay begins with an introduction referring to the changes in Japan, which have resulted in problems for families. Three sections give explanations of some problems that today's families face: (a) the nuclear family and the aged [lines 7- 17], (b) fewer children per family, economic factors, and some stress problems of children [lines 18- 37], and (c) Problems due to overworked and thus absent fathers and some effects on the families [lines 38- 68]. The third section also includes a different angle of looking at the problem, i.e. the problem of the domineering paternal mother-in-law [lines 49- 56].

The writer reviews the problems mentioned earlier in the essay, in lines 61- 64: "Tendency for the nuclear family, decreasing numbers of children, busy children studying at *juku* (cram schools), and the absence of the father, lead to lack of communication between family members."

A summation and evaluation is given in lines 64- 68: "There are increasing numbers of lonely children, lonely fathers, and lonely mothers. We can not be optimistic about the problems which we face today, that is, increasing numbers of divorce. Children get deeply hurt by their parents' divorce, and the damage extends to various areas." The conclusion and the thesis statement is then placed after this, at the end of the essay. This essay would fit into the *ki-shoo-ten-ketsu* pattern mentioned by Hinds (1980), with the *ki* (beginning) section in lines 1- 6, the *shoo* (development) section in lines 7- 56, the *ten* (subtheme) section in lines 56- 68, and the *ketsu* (conclusion) section in lines 69- 73.

A discussion of these results as they relate to previous research studies as well as pedagogical implications will be covered in Chapter 5.

CHAPTER 5

DISCUSSION:

FINDINGS OF THIS STUDY AND PREVIOUS RESEARCH

This chapter discusses the findings of this study in relation to previous existing research studies and the pedagogical implications of the results for English language classrooms/ teachers.

PART ONE:

ANALYTICAL SCORES AND RHETORICAL PATTERN

TOEFL and Analytical Scores

This study found that there was a monotone increasing relation between the students' TOEFL scores and the Analytical scores of the essays graded by ESL teachers/ raters. In other words, the higher TOEFL scores correlated positively with higher Analytical scores on the essays. So students with higher TOEFL scores would be expected to achieve higher Analytical scores on their English essays. This positive correlation was statistically supported by significantly high values for the Pearson Product-moment Correlation Coefficient (.75, $p< .01$) and the Spearman Rank-Order Correlation Coefficient (.82, $p< .01$). Checking the interrater reliability of the teachers/ raters yielded correlation coefficients of 99% for one pair of teacher/ raters (Group A, .72, $p<.01$, $N - 2 = 21$) and 99% certainty for the other pair of teacher/ raters (Group B, .76, $p<.01$, $N - 2 = 17$), indicating that the reliability (correspondence, matching) between the grading of the teachers was high. For this study, this established that the Analytical scores for the essays were reliable as a calibrating tool for measurement of the students' English proficiency levels.

Analytical Scores of Essays and Rhetorical Pattern— Results

This study found that 38% of the English essays of the Japanese students in Japan used the SG specific to general rhetorical pattern compared to 12% of the English essays of Japanese international students in the U.S. The SG pattern would be associated with the delayed introduction of purpose pattern observed by Hinds (1990). However, statistical analysis using the Point-biserial Correlation Coefficient for all essays (- .2) as well as only the Japanese students in Japan essays (.016) indicated no statistical significance between the Analytical Scores and the SG rhetorical pattern. In other words, even though there was significantly more use of the SG specific to general rhetorical pattern in the essays of Japanese students in Japan compared to Japanese International students in the U.S., there was no statistical significance when the essays' Analytical Scores are factored into the statistical analysis. It should be noted that various statistical tests may differ in their results and researchers/teachers should consider more than just one statistical indicator if data is available. An example would be a test item that had differing results for the Point Biserial Correlation Coefficient (r_{bpi}) and Item Discrimination (ID) (Brown, 1996, example on pp. 177- 178).

This study supports the existence in Japanese students' essays of Hind's (1990) observations of delayed introduction of purpose which he found in translated newspaper articles; however, there was no correlation between the Analytical scores of the essays and the rhetorical pattern.

The hypothesis that the SG specific to general rhetorical pattern would be found more commonly in essays with lower analytical scores was not supported by the findings of this study. This study did not find any connection between the presence or absence of the SG specific to general rhetorical pattern, which would be associated with delayed introduction of purpose pattern, and the Analytical scores.

PART TWO:

SEARCHING FOR DELAYED INTRODUCTION OF PURPOSE

Bilingual Essays

In the five bilingual essays from Japanese High School students, in the English essays: two used the SG specific to general pattern, two used the GS general to specific pattern, and one used the MT middle thesis sentence pattern (see Figure 11.) However, in the Japanese essays, one of the SG essays used the SG specific to general pattern. These results would support Kubota (1992, 1997) who stated that the specific to general style was not the only style used by Japanese university students.

Searching For Delayed Introduction of Purpose— Results

In the three pairs of essays, the two Japanese language essays from Japan displayed the SG specific to general rhetorical pattern. These two essays used the delayed introduction of purpose pattern described by Hinds (1990) and also fit the *ki- shoo- ten- ketsu* organizing principle described by Hinds (1980). "While this style is common, it is not the sole means of organization afforded the Japanese author" (p. 132).

Japanese	English
ki	Introduction
shoo	Body
ten	N/A
ketsu	Conclusion

Figure 11. Japanese and English expository patterns
(Adapted from Hinds,1980, p.132.)

The two international students' and the two U.S. students' essays all (4) used the GS general to specific pattern.

IMPLICATIONS OF THE STUDY AND CURRENT THEORY

This study investigated English expository essays written by Japanese students to see if there was any connection between the geographical location of the students, their English proficiency, and the use the delayed introduction of purpose rhetorical pattern observed by Hinds (1990).

Hypotheses Supported by this Study

Whether the delayed introduction of purpose pattern could even be found was in question because some researchers (Kubota, 1998) had reported that few Japanese essays exhibited patterns that correspond to delayed introduction of purpose proposed by Hinds (1990). This study found that a significant number of the Japan group students' English essays did use an specific to general rhetorical pattern (SG specific to general) that is associated with the delayed introduction of purpose or quasi-inductive pattern described by Hinds (1990).

One hypothesis of this study, that the specific to general pattern would be found more often in the English expository essays of the students in Japan compared to the students studying abroad in the U.S., was supported by the findings in this study. This study found an SG specific to general pattern in 38% of the essays of students in Japan, compared to 12% in the essays of students studying abroad in the U.S.

The hypothesis that the expository essays of native English speakers and Japanese international students studying abroad in the U.S. will have fewer features of delayed introduction of purpose compared with the Japanese essays written by Japanese in Japan, was supported by the findings of this study. The Japanese essays in this study did display the Japanese rhetorical patterns observed by Hinds (1980, 1990).

Hypotheses Not Supported by this Study

The hypothesis that the essays which display the delayed introduction of purpose rhetorical pattern would be scored lower by U.S. ESL teachers was not supported in this study. Statistical analysis failed to show any significant relationship between the rhetorical pattern and the Analytical scores for the students' English essays.

The hypothesis that there would be a connection of lower TOEFL scores associated with more display of the delayed introduction of purpose pattern, and higher TOEFL scores associated with expository essays which do not display the delayed introduction of purpose pattern was not supported by the findings of this study.

POSSIBLE EXPLANATIONS

Possible explanations for the failed hypotheses in this study are that the sample group missed the students who use the rhetorical pattern being investigated. It may be that high school and junior high school students, a younger sample group, may yield significant results. This study, focusing on university students, may have sampled a group with high English levels, therefore bypassing the problem areas being investigated.

Another possible explanation is that the rhetorical pattern that a student uses is not a significant factor in relation to the students' TOEFL scores or Analytical scores on graded essays. Students' ability to do well on TOEFL tests and/or to get good Analytical scores may not rely heavily on the rhetorical patterns that the students employ. Kobayashi and Rinnert (1996) found that there were cultural preferences affecting the evaluation of essays, for example

English teachers gave high scores to American students' conclusions, and Japanese teachers and students valued both English and Japanese rhetorical patterns. However, their study concluded that factors other than rhetorical pattern, such as internal coherence (coherence ties, coherence breaks) may be more important and therefore, teachers should not only focus on rhetorical patterns.

A final explanation of this result of this study is that the small sample size may have affected the statistical outcomes. Brown (1996) gives an example of where the discrepancy between two statistical tests, the point-biserial correlation coefficient(r_{bpi}) and the item discrimination (ID) was "probably due to the small number of students involved in this example" (p. 178).

RECOMMENDATIONS FOR FUTURE RESEARCH

Some recommendations for future research include sampling a younger target group than university students. In this study, the sought after rhetorical pattern was used more often by the Japan students than by the Japanese international students. Of these Japan students, the specific to general type rhetorical pattern was also used more often by the younger high school students than by the older university students. A new study looking at the essays of Japanese high school and maybe even junior high school students may yield clearer results of specific to general rhetorical pattern usage by students in their English essays. These essays would need to be compared with essays of U.S. high school and/or junior high school students.

One factor that was a limitation in this study was the unavailability of the calibration test scores. In this case TOEFL scores were used as the calibration tool to indicate the English proficiency levels of the students. None of the students whose TOEFL scores were available took the TWE (Test of Written English). This would also provide useful data, especially in regards to writing skills. Although the availability of student TOEFL scores was beyond the control of the researcher, this was a major limiting factor in this study. Future researchers may want to utilize another commonly administered standardized test for which the results are readily accessible. In the case of Japanese high school students and even junior high students in Japan, the *Eiken* is a series of standardized tests administered by the Japanese Department of Education. The *Eiken* series is very widely utilized by schools, usually from the second year of junior high, although some students may even start earlier.

Another factor, which is related to the above-mentioned availability of standardized test scores, is to have a larger sample size. In this study the unavailability of TOEFL scores for some students decreased the sample size in some of the statistical calculations. Statistically, a larger sample size is desirable in a study; however, the counterbalance factors of time, costs, etc. also come into consideration when thinking about obtaining and scoring essays, and the subsequent analyses.

PRACTICAL APPLICATION

The results of this study indicate that the specific to general (SG) rhetorical pattern associated with the delayed introduction of purpose pattern described by Hinds (1990) was used more frequently in the English essays of Japanese students in Japan than in the English essays of Japanese international students in the United States. This study also found that the Japanese essays written in Japanese used the delayed introduction of purpose rhetorical pattern and followed the *ki- shoo- ten- ketsu* organization principle observed by Hinds (1980). On the other hand, the use of the specific to general (SG) rhetorical pattern being connected with lower Analytical scores for English essays of L2 students was not validated in this study's findings. The group of students in Japan, however, did have lower Analytical scores than the group of Japanese international students in the U.S.

Therefore, based on the findings of this study, and taking into consideration the findings of Kobayashi and Rinnert (1996) (which were discussed earlier), the following is an annotated bibliography of textbooks which may be helpful to ESL teachers when teaching students about English rhetorical patterns. Teachers should keep in mind not to spend too much time and effort on rhetorical patterns only because other factors, such as cohesion, may have even greater impact on improving students' essay scores. Remember also, "the declared intention of contrastive rhetoric research is, however, 'not to provide pedagogic method' but rather to provide teachers and students with knowledge about how the links between culture and writing are reflected in written products" (Grabe & Kaplan, 1989 cited in Leeds, 1996, p. 17). Finally, teaching students about Contrastive Rhetoric may not have much effect (Schlumberger and Mangelsdorf, 1989) but, actual writing instruction may help students' English compositions (Oi and Kamimura, 1995).

ANNOTATED BIBLIOGRAPHY

The following list contains references and citations of various presentations of material on English rhetorical patterns and also some examples of practice exercises. It is hoped that these will spark ideas or be incorporated into lesson plans for ESL classes.

Claiborne, G.D. (1994). *Japanese and American rhetoric, A contrastive study.* San Francisco: International Scholars Publications.

Reference on Japanese and English Rhetoric.

Connor, U. (1996). *Contrastive rhetoric, Cross-cultural aspects of second-language writing.* New York: Cambridge University Press.

A must have teacher reference for those interested in Contrastive Rhetoric. Covers history, survey, and implications of the field.

Cox , M.H. (1974). *A New reading approach to college writing.* New York: Chandler Publishing Co.

Gives examples of essays and teaches: sentences, paragraphs, coherence, rhetorical principles.

Gorrell, D. (1982). *Copy/Write, basic writing through controlled composition.* Boston: Little, Brown and Co.

Provides writing exercises for students.

Halliday, M.A.K. & Hasan, R. (1976). *Cohesion in English.* New York: Longman.

Covers concepts, structure and cohesion.

Hayes, C.G. (1996). *English at hand.* Marlton, NJ: Townsend Press, Inc.

Handy, easy to carry student quick reference. Includes writing and essay, thesis statement, etc.

Howard, V.A., & Barton, J.H. (1986). *Thinking on paper.* New York: Quill/ William Morrow.

Includes explanation of induction and deduction. Reference for writers.

Kadesch, M.C, Kolba, E.D., & Crowell, S.C. (1991). *Insights into academic writing.* White Plains, NY: Longman Publishing Group.

Student text for advanced students. Units 9 and 10 on writing a term paper covers placement of thesis statement. Exercises included.

Leeds, B.(Ed.). (1996). *Writing in a second language.* New York: Longman.

Provides references on history, theory and practice of composition. Information on journals and research in rhetoric and composition.

Maynard, S.K. (1997). *Japanese communication, language and thought in context.* Honolulu, HI; University of Hawaii Press.

Reference on Japanese rhetorical structures and Japanese communication strategies.

Oshima, A., & Hogue, A. (1991). *Writing academic English* (2nd ed.). New York:Longman, Addison- Wesley Publishing Company, Inc.

For intermediate to advanced students. Combination textbook and workbook covers sentence structure, paragraph organization, and rhetoric.

Oshima, A., & Hogue, A. (1997). *Introduction To academic writing* (2nd ed.). White Plains, NY: Addison Wesley Longman.

Designed for intermediate level students. Covers organizational patterns for paragraphs and essays, rhetorical patterns, grammar, mechanics, sentence structure, etc.

Parks, A.F., Levernier, J.A., & Hollowell, I.M. (1986). *Structuring paragraphs, A guide to effective writing.* (2nd ed.) New York: St. Martin's Press, Inc.

The General to Specific paragraph, structure and purpose.

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Teacher's reference book. Covers coherence/ cohesion, contrastive rhetoric, and ESL/ EAP writing.

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Chapter nine "Culture-Specific Perceptual-Learning-Style Preferences of Postsecondary Students of English as a Second Language" may provide teachers with helpful insights.

Shimahara, N.K., & Sakai, A. (1995). *Learning to teach in two cultures, Japan and the United States.* New York: Garland Publishing, Inc.

Reference on pedagogy and ideology in U.S. and Japanese cultures.

Starkey, C.M., & Penn, N.W. (1994). *Building real life English skills.* (3rd ed.) Lincolnwood, IL: National Textbook Company.

Student text, covers paragraphs and topic sentences. Student exercises included.

Swales, J.M., & Feak, C.B. (1994). *Academic writing for graduate students.* Ann Arbor, MI: The University of Michigan Press.

For advanced students. Includes a whole unit with exercises on writing General to Specific texts.

Valdes, J.M. (Ed.). (1986). *Culture bound.* New York: Cambridge University Press.

Covers: Whorfian hypothesis, intercultural differences and communicative approaches, and teaching English in China.

CONCLUSION

An awareness of Contrastive Rhetorical factors affecting ESL/ EFL students can enable ESL teachers to create or adapt lessons that will be appropriate for their students. Teachers, however, should be mindful that teaching students about factors of Contrastive Rhetoric is not enough to improve their writing (Schlumberger and Mangelsdorf, 1989 cited in Leki, 1991).

Furthermore, studies of native speakers show "that clear, even profound cognitive awareness of rhetorical strategies does not necessarily translate into the ability to use that knowledge in actual writing situations" (Quick, 1983 cited in Leki, 1991, p. 138). Students need not only to learn about rhetorical factors, but they also need to practice and develop their skills in writing English.

Japanese English students have historically had problems of sounding unnatural in their English (Nozaki, 1988). John Hinds described a Japanese writing style which was quasi-inductive, that is not truly specific to general as English speakers would expect. This study did find, in Japanese students' English essays, the occurrence of the delayed introduction of purpose pattern described by John Hinds (1990). Some had questioned the relevance of such observations in relation to pedagogy (Leki, 1991) because the rhetorical pattern was originally observed by Hinds using bilingual Japanese/English magazine ariticles written and translated by professionals. This study found a higher occurance of the delayed introduction of purpose style in the English essays of Japanese students in Japan compared to Japanese international students in the U.S. There was, however, no statistical relationship found between TOEFL scores or analytical essay scores and the occurance/use of the delayed introduction of purpose pattern. While this study focused on Japanese English students, it is hoped that the information gained may be helpful to students of various cultures and their academic challenges in the English classrooms (Klein, 1998).

Other studies have also shown that rhetorical patterns do indeed affect reader preferences in essays, however, other factors, such as coherence

(coherence ties, coherence breaks) may be more important to students in producing English essays (Kobayashi & Rinnert, 1996). Therefore, ESL/EFL teachers should not focus on teaching one English writing topic, such as rhetorical patterns, but should aim at developing a broad range of language skills in the students.

Another point well taken is that group studies tell us little about individual students (D. Johnson, 1992). Teachers teach students, and not classes. Whether a teacher has a multicultural or monocultural class, the teacher still needs to consider the various learning styles, schemata, contrastive rhetorics, etc. that each student brings to the classroom.

In closing, I wish to quote from the book *Memory, Meaning & Method* (Stevick, 1996). Stevick closes the book with a proverb in Swahili: "*Nikijaliwa, nikijaliwa, nimejaliwa* " (p. 254). An African friend of ours provided the following translation of the above-cited Swahili phrase:

If it has been willed for me,
If it has been willed for me,
It will happen.

It is with the realization, that learning is a lifelong process for both students and teachers, that I humbly and gratefully close this thesis.

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Appendix A

Kaplan's Diagram of English, Semitic, Oriental, Romance, and Russian Essays' Paragraph Patterns.

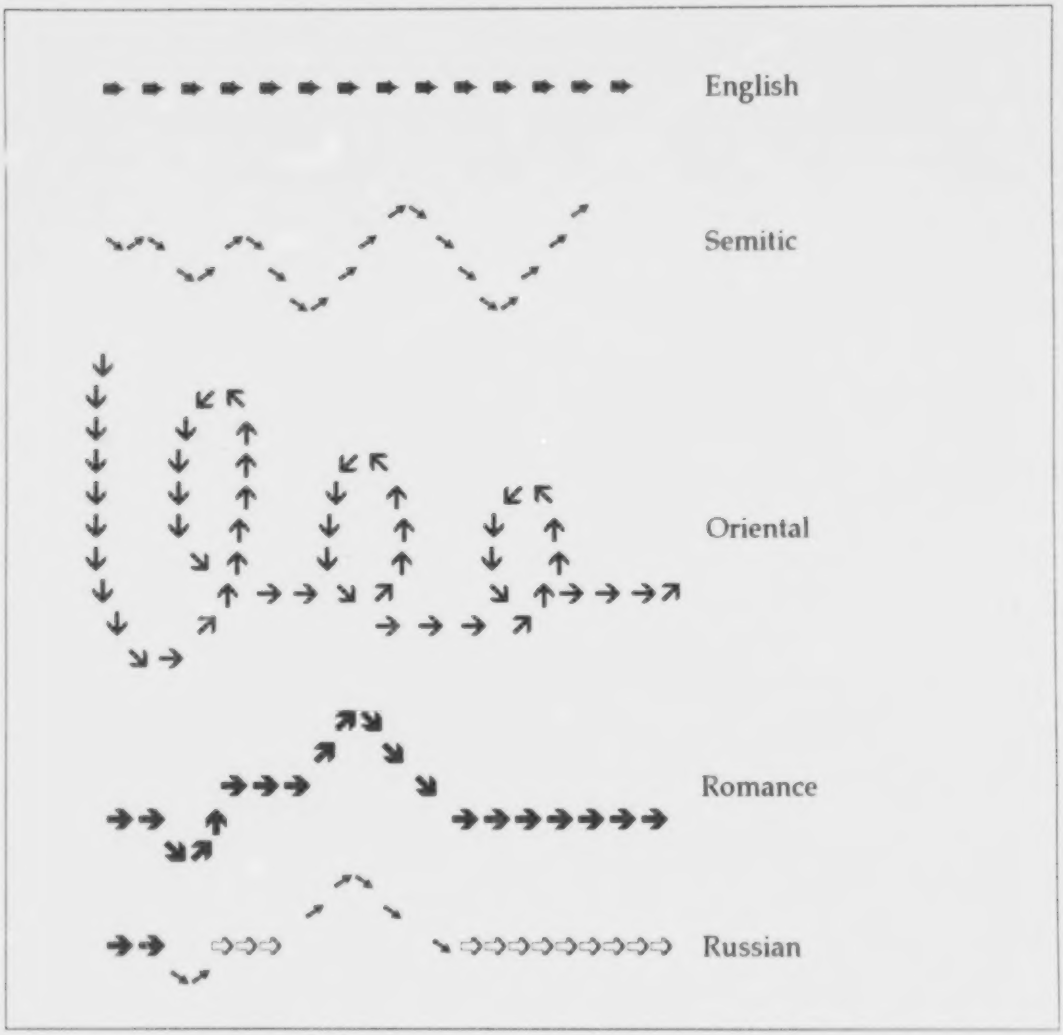

Figure A-1. Kaplan's diagram of English, Semitic, Oriental, Romance, and Russian essays' paragraph patterns.

(Adapted from Kaplan, 1966, p. 305)

Appendix B

ESL Composition Profile-R

MECHANICS

20- 18 **EXCELLENT TO VERY GOOD:** demonstrates mastery of conventions; few errors of spelling, punctuation, capitalization, paragraphing

17- 14 **GOOD TO AVERAGE:** occasional errors of spelling, punctuation, capitalization, paragraphing *but meaning not obscured*

13- 10 **FAIR TO POOR:** frequent errors of spelling, punctuation, capitalization, paragraphing, poor handwriting; *meaning confused or obscured*

9-7 **VERY POOR:** no mastery of conventions; dominated by errors of spelling, punctuation, capitalization, paragraphing, handwriting illegible; OR not enough to evaluate

LANGUAGE USE

20- 18 **EXCELLENT TO VERY GOOD:** effective complex constructions; few errors of agreement, tense, number, word order/function, articles, pronouns, prepositions

17- 14 **GOOD TO AVERAGE:** effective but simple constructions; minor problems in complex constructions; several errors of agreement, tense, number, word order/function, articles, pronouns, prepositions *but meaning seldom obscured*

13- 10 **FAIR TO POOR:** major problems in simple/complex constructions; frequent errors of negation, agreement, tense, number, word order/ function, articles, pronouns, prepositions and/or fragments, run-ons, deletions; *meaning confused or obscured*

9- 7 **VERY POOR:** virtually no mastery of sentence construction rules; dominated by errors; does not communicate; OR not enough to evaluate

VOCABULARY

20- 18 **EXCELLENT TO VERY GOOD:** sophisticated range; effective word/idiom choice and usage; word form mastery; appropriate register

17- 14 **GOOD TO AVERAGE:** adequate range; occasional errors of word/idiom form, choice, usage *but meaning not obscured*

13- 10 **FAIR TO POOR:** limited range; frequent errors of word/idiom form, choice, usage; *meaning confused or obscured*

9-7 **VERY POOR:** essentially translation; little knowledge of English vocabulary, idioms, word form; OR not enough to evaluate

ORGANIZATION

20- 18 **EXCELLENT TO VERY GOOD:** fluent expression; ideas clearly stated/supported; succinct; well-organized; logical sequencing; cohesive

17- 14 **GOOD TO AVERAGE:** somewhat choppy; loosely organized but main ideas stand out; limited support; logical but incomplete sequencing

13- 10 **FAIR TO POOR:** non-fluent; ideas confused or disconnected; lacks logical sequencing and development

9-7 **VERY POOR:** does not communicate; no organization; OR not enough to evaluate

CONTENT

20- 18 **EXCELLENT TO VERY GOOD:** knowledgeable; substantive; thorough development of thesis; relevant to assigned topic

17- 14 **GOOD TO AVERAGE:** some knowledge of subject; adequate range; limited development of thesis; mostly relevant to topic, but lacks detail

13- 10 **FAIR TO POOR:** limited knowledge of subject; little substance; inadequate development of topic

9-7 **VERY POOR:** does not show knowledge of subject; non-substantive; not pertinent; OR not enough to evaluate

(Adapted from Jacobs, Zingraf, Wormuth, Hartfiel, and Hughey, 1981 cited in Reid, 1993)

Appendix C

Spearman-Brown Prophecy Formula

$$r_{xx'} = \frac{n \times r}{(n - 1)\, r + 1}$$

where $r_{xx'}$ = full-test reliability

r = correlation between test parts

n = number of times the test length is to be increased

Figure C-1. Spearman-Brown Prophecy Formula

Appendix D

Pearson Product-Moment Correlation Coefficient

$$r_{xy} = \frac{\sum (Y - \bar{Y})(X - \bar{X})}{N \, S_y \, S_x}$$

where r_{xy} = Pearson product-moment correlation coefficient

Y = each student's score on Test Y

$\bar{Y}$ = mean on Test Y

S_y = standard deviation on Test Y

X = each student's score on Test X

$\bar{X}$ = mean on Test X

S_x = standard deviation on Test X

N = the number of students who took the two tests

Figure D-1. Pearson Product-Moment Correlation Coefficient

Appendix E

Spearman Rank-Order Correlation Coefficient

$$\rho = \frac{6 \times \sum D^2}{N\,(N^2 - 1)}$$

where ρ = Spearman rank-order correlation coefficient

D = difference between ranks in each pair

N = number of students for whom you have pairs of ranks

$\sum$ = sum

6 = a constant

Figure E-1. Spearman Rank-Order Correlation Coefficient

Appendix F

Point-biserial correlation coefficient

$$r_{bpi} = \frac{\bar{X}_p - \bar{X}_q}{S_t} \sqrt{pq}$$

where: r_{bpi} = point-biserial correlation coefficient

$\bar{X}_p$ = mean on the whole test for those students whose essays used the rhetorical pattern "SG" Specific to General

$\bar{X}_q$ = mean on the whole test for those students whose essays did not use the rhetorical pattern "SG", i.e. other than Specific to General.

S_t = standard deviation for whole test

p = proportion of students whose essays used the "SG" rhetorical pattern

q = proportion of students whose essays did not use the "SG" rhetorical pattern

Figure F-1. Point-biserial Correlation Coefficient

Appendix G

Selected Student Essays

Thesis statements are underlined. Not all prompts were available.

Student Essays, Group A

Student number: 1

Prompt
Write about a famous person. Write about what this person did and why this person is famous. Also write about why you like or dislike this person.

He was borned almost 2,000 years ago. Many people, especially Jewish people ware waiting to be borned him. Because they knew he is going to save them and he will be the Messaiah. His name is Jesus. He is the greatest person ever lived in the world. Because He is the Son of God, He lived on the earth only 33 years, But He changed everything. He had never sinned. He healed many people and tought God's Words. He gave people Love and Joy and Peace and so many things.

He was loved by many people, and they believed He is the Messaiah. But there ware someones who tried to kill Him. They tired to find something wrong. They ware always watching Him. But they couldn't find anything wrong with Him.

One day Jesus told His disciples that He has to die. Disciples did not understand what he is talking about.

When He was praying on the Mount of Olive, Many people came to catch Him to kill Him. He didn't do anything wrong. Next day, they put Him on the cross. He died on the cross. His disciples put Him in the grave. But on the third day He risen from the dead. He appeared to His disciples 40 days after He went up to the Heaven. Before that, He told us "I will be with you end of the age." He is still living in us.

He is most important person in my life. He died on the cross for my sins. If he didn't die, I wouldn't be saved. If there ware only I in the world, He would come for me to save me. He is always in my heart, and shows me everything I have to know. He loves everyone in this world. I want to tell people who don't know about Him and His great Love.

Student number 2

Prompt
Describe at least 3 qualities you think are important for a friend to have. Explain why you think these qualities are important. Use the back of this sheet to organize your ideas.

First I think friend must be honest. I don't like a lie. If what I heard is not true, I will be sad. And I won't believe the friend. I want to believe my friend.

I want to enjoy talking with my friend. I like talking with friend. I think talking is a good chance to know better my friend. And talking give me a power.

Friend helps me. Whenever I trouble, my friend helps me. This is friendship. This is great. I and friend must help each other. "Saying" "A friend inneed, a friend indeed." Friend makes happy. I make a friend happy.

Alway I and my friend talk over tea about many things, school life, own vision, God, Bible and so on. This time is comfortable for me. I can take it easy. Sometimes we spend the night to talk. I can be learned by my friend.

Friend scolds me whenever I do bad and speak bad thing. And I can learn.

I want to make a friend who is honest and help each other.

Student number 3 OM— no general statement

Prompt
Describe at least 3 qualities you think are important for a friend to have. Explain why you think these qualities are important. Use the beck of this sheet to organize your ideas. Write your composition in the lines below. Use all your time.

"Kind" is very very important for a friend to have. For example, one day I went to take an English test with my friend, and at last we arrived at the place where the test would be hold, but I found that I forgot my pencil, and I was very very sad, at that time, my friend said to me, "Don't worry. I lend my pencil for you" I was very very glad, and I could take the English test. I thanked my friend. If he was not kind, he'll not lend his pencil for me, and I would not be able to take English test. His kind helped me. So I think that "kind" is very very important for a friend to have.

"Polite" is very very important for a friend to have too. For example, when I was walking on the floor in this school, and I met by friends, I said "Hi" or "Hello" but he didn't say anything, I would be angry with him, and I would be very sad. And for example, I went shopping with me friend, and we bought many thing each other, and finally when we paid, my friend found the he forgot his purse, so I paid all thing for him. However he didn't get back the money to me, so I said to him "Please get back the money which I lend at that time." He said to me "I forgot it. Here." I'm sad because he didn't say "Thank you". I think when his friends let him be kind, he should say "Thank you". "Thank you" the one word had me very very glad. So I think "Polite" is very very important for a friend to have. "Hi" "Hello" "Please" "I'm sorry" "Thank you"

"Excuse me" these all words had people be glad and had people concern be better.

"Intelligent" is very very important for a friend to have, however I didn't say that the study is very good. I like people who is thinking all things deeply, for example "Life" "Nature" "Sports" "Bible" and so on. My friend is very very intelligent. They think deeply, and whatever they do, they have something purpose and they practice and study hard, and they could understand, they succeeded, they finished. They didn't give up on his way. I like such man and such woman, and I look up to such man and such woman and I want to be friend with such people. So I think "Intelligent" is very very important for a friend to have.

Student number 4

Images of America and Americans

Many people have some images of America and Americans in Japan, and some images might be true and some might be not. Those images are called "stereo types", and I had the stereotypes about America and Americans before coming to the U.S.A. as well. In this short essay, I would like to share the stereo types of America and Americans that I used to have and how I became to know some were true and some were not, adopting my personal experiences in the U.S.A.

First of all, I should introduce you what stereo types of America and Americans the Japanese have. I believe many Japanese think that things are very cheap and huge in America. They also think that Americans are very friendly, funny, strong, and big. I say these images are almost true. Things are very cheap and huge compared to things in Japan. For example, people buy a huge pack of potato chips for about 2 dollars in America, but we pay about the same amount of money for a half size of chips in Japan. This is why Japanese go crazy about shopping when they come over to America. As for Americans, most Americans are friendly, funny, strong, and big. However, in fact, it is very difficult to tell who is an American. Because there are so many races and so many cultures in America, people are very different from each other, and I cannot make a definition of being an American. So, if I look at Americans and talk about them in general, many Americans are friendly, funny, strong, and big, but not everyone.

There is another stereo type of Americans, which is that Americans are lazy at work and do not care about details. Again, not all people are lazy, but it is remarkable that Americans do not work as hard as Japanese do. At the beginning when I came to America, I used to be upset about American workers. When I was on line to buy things in front of a casher, the casher was talking to her co-worker and did not do her job fast. At a hamburger shop, I ordered something and was waiting, but those workers were talking and laughing and did not do their job seriously. I used to be so frustrated by those workers because it was really unbelievable to me that workers chat at work and do not do their job well. This never happens in Japan. Furthermore, Americans come home very early and usually do not work on Saturday. Most Japanese business men come home late, around 11:00 pm, every night and go to work on Saturday, too. Therefore, if you compare the American workers to the Japanese workers, Americans would be lazy. However, I know some people who work really hard, so this is also hard to decide if Americans are lazy or not.

For last, my personal views of America and Americans were very positive, and I believed it would be really nice to live in America. Why I thought so was that I expected that everyone was nice and kind and that everything in America was fun and exciting. I had these ideas by getting information about America from the mass media. The reality is that people are all the same everywhere in the world: some people are nice and kind but some are not. Besides about people, actually it is hard for me to live in America because of incapable of communication by the language. If I spoke English perfecty, it would be great to live here, but it is not so in reality. Moreover, America, especially L.A., is very dangerous place to live. I cannot go out by myself at night. Therefore, those of my positive views toward America and Americans changed more or less.

In conclusion, it is very hard to determine if the stereo types of America and Americans Japanese have are true or not We cannot put the people in a category, and at the same time those people fit in the category in some way. Therefore, I think the images of America and Americans Japanese have sometimes could be true and sometimes could be wrong.

Student number 5

Prompt
Describe at least 3 qualities you think are important for a friend to have. Explain why you think these qualities are important. Use the back of this sheet to organize your ideas. Write your composition in the lines below. Use all your time.

The first quality I think important for a friend to have is "Love". And the second quality is "Love". Then the third quality is "Love" too.

The Bible says "Love is the belt which ties everything." (I'm afraid I don't know English Bible words correct.) Friendship begins from love. Friendship keeps because of love.

When I can't love your friend, I need pray to God to help myself love him or her. I'm sure God will answer my prayer. Because to love each other is God's desire.

The love comes from God first. Because God loves me first, I can love another .

I am a Christian. So I want all of my friends are Christians. But now, some of them aren't Christians. I want to preach goesple for them. And I pray for them to get eternal life. Because I love them.

In the friendship, if I find God's love through my friend and know to serve to each other, find sin myself, and grow up my faith, God bless our friendship.

The friendship in God's love is the most important. Because only God's love is perfect and eternal. The love except God's love is easy to break. With only God's love I can trust and accept whole of my friend and love he or her.

I pray to God to give my His love. When I ask Him to give me His love, I know, God give me Love. Because God want me to love my friend and He want to give me His love. I rejoice His love. I praise because of His love. I always want His love. Thank you, God, telling me Your love.

Student number 7

Between the images of America which I had imagined through TVs and movies and the reality which I have experienced in America there is a deep gap. Most Japanese people stereotypically believe that most of the Americans are rich, because they own a big house and several cars. Also, the Japanese people believe that the American society is a melting pot, because they are taught so at school. While many Japanese people still believe these images, yet it is true that there are some blind spots behind the beautiful images of America.

One reason for my belief is that so many people live in poverty in America. When I take a walk around my apartment, I can see a few homeless people with big bags or who push a shopping cart. I never saw these people on the TV programs such as "Beberly Hills" or "Mellose Place". Moreover, when I visited to the Aids hospice, I heard that some of the patients had no place to go. Addmetedly, there are many people who own a big mansion with a swimming pool. However, there are many people who must sleep on the road.

Another reason for my belief is that it creates a lot of tensions between the majority people and the minority people in America. Although the teachers in Japan teach the students the American society is a melting pot, it is not true. There are many ethnic groups especially in Los Angeles; however, each of them tend to live in separately. I think that they never try to mix up. When I lived in Japan, I did not perceive that there were how strong racial discriminations and hate crimes even in present day America.

Through these experiences as I mentioned before, my images of America has shifted from positive side to negative side slightly. However, I believe that

America is still a country of dreams for many people who come from another countries with a lot of hope. I think that in order to solve the problems which America is facing at it is needed great efforts. However, if they continue to make their efforts, my images of America which once I lost will be rebuilt in the near future. Therefore, I believe that America has a possibility to do that.

Student number 8

Prompt
Describe at least 3 qualities you think are important for a friend to have. Explain why you think these qualities are important. Use the back of this sheet to organize your ideas. Write your composition in the lines below. Use all your time.

I think faith, to obey and happiness. Faith is of course to God. We must always have faith to Him, even when we are in trouble. Faith is to believe God and His words. Faith is what we can't see. I think it is not so easy thing but it is not so difficult one.

To obey is what we act in the faith. If there is faith, we should act.

Happiness comes when faith and to obey are in order.

Faith is the only way we can get everything we need from God, and unless there is faith we cannot step with God who is imvisible. Unless there is faith we cannot obey God. Unless we can obey God, we can have no happiness or joy.

These are the qualities I think are important for a friend to have. But I think they are rather important for me now. Before I offer these thing to my friends, I should do them I think.

Student number 9

Americans have blue eyes and blond hair, and they are all handsome and "cool". These are some images many young Japanese have for Americans. Although I knew more about American culture by having an American mother, I still had some similar images as most young Japanese had. Since I came to America, I confirmed the freedom people have, but I replaced the image of "all people are cool".

The country of freedom. This is what many Japanese use to describe America. In America, people wear whatever they want to. Nobody cares if there is a person wearing a dirty shirt with some holes on it. Most Japanese will never do this because it is thought to be a shame to wear a shirt like this. Furthermore, Americans can sue people for any reasons. One example will be a women sueing a hamberger store for the burn she got from spilling a coffe while she was driving.

As I wrote at the beginning of this essay many people in Japan think most Americans are handsome. However, I found out that most people are not that handsome but normal. It was different from the people that appear in the movies!

Compared to Japanese, Americans have more freedom. This was the same from what I herd in Japan. On the other hand, most Americans were not that "cool". They were rather normal, just like most Japanese are.

Student number 10

I think that in Japanese culture images of America and Americans greatly vary depending upon each individual. Young people think of America as the origin of their fashion. Many old people might still have a bitter feeling from the war. Salarymen may think of America as their business partner. Other people may think of America as a sports giant that produced major league, NBA, NFL, and so forth.

It seems that stereotypes of America and Americans in Japanese culture can be largely catagorized into two, namely, positive and negative. The positive images are: open minded, liverty, "country of chance", and so forth. The negative images are: dangerous, crimes, drugs, racism, and so forth. Most of these images seem to have been brought through movies, TV, magazine, and Americans in Japan. I personally had had more of positive images rather than negative ones. My primary image was probably "the place I can find myself", which was fairly based on the stereotype that America was a country of liberty.

It has been already eight months since I came to America. Among various experiences that I have had here, some have replaced my stereotypes of America, some have confirmed those stereotypes, and some have added new images of America to my "American file".

One example of stereotypes that were replaced is "America is a dangerous country". Despite this image, I have had neither the feeling of insecurity nor dangerous experience so far. I used to have a fear of gun crimes, but I actually feel pretty safe in my life.

Many of my stereotypes have been confirmed. Over the eight-month life here, for example, I indeed have found the liberty to be myself. I do not have to be under the pressure to meet all the social expectations that I used to have in Japan. People accept the differences that others have, therefore there is a freedom to do anything that you want to do.

An example of added images of America and American is their individualism. The freedom to be yourself seems to be strongly based on this distinctive worldview. For this new image of America, the time with my American fiancee has had to do a lot so far. One example of such experiences is from the time at a restaurant. She does not want to share her food with me and this was almost unbelievable to me. The American idea of individualism was strongly reflected here as "you get your own food by your own."

In conclusion, many of one's stereotype about America and Americans are greatly challenged when he or she actually comes and lives in America. Various experiences newly mold his or her stereotypes to become closer and closer to the reality of America.

Student number 11

The United States of America is a dangerous country. There are many violences in there. This is one of typical images of the United States of America in Japan. We have this image under the influence of TV news. However, since I came to Biola, I have known that the United States is a Christian country through meeting American people.

First, since I came to the United States, I have had many Christian friends. They are friendly and kindness. They help someone who is in trouble very naturaly. Especially they care someone who has handicap. They are really Christians. They obey teaching of the Bible honestly.

Secondly, I met some people who are not Christians. They helped me a lot even though I had a misunderstanding which non-Christians were not kindness. For example, when my car was broken and stopped on the road, someone helped me to move my car and gave me oil. When I asked him how much should I pay for oil, he answered, "You may help someone who is in same trouble." I was impressed. He was not Christian and he did not know me; however he helped me. When I talked with my room-mate who is an American about this situation, she said that many American knew the story of good Samaritan although they were not Christians.

In conclusion, I have an image that the United States is a country which has Christian backgrounds. Whether people are Christians or not, they have good Biblical moral. They know God, they know the Bible. It is really wonderful thing. The United States is not a dangerous country. I pray for my country to have Christianity like the United States of America.

Student number 12

I became Christian three years ago. From the point that I accepted Jesus Christ as my savior, view of my world started changing. I could find kinkness and love from people even though I could not have found these before I became Christian. It was like watching new world and eating new foods. However, on the other hand, I had to give up some things since I became Christian. One of things I had to get red of was relationship with my non-Christian friends. Because places they go and things they talk make me unconfortable.

First, some of the places my non-Christian friends go make me unconfortable because I can not find any excitement frome these places. For example, I saw many non-Christian friends when I went back to my home since I had been in public school in most of my life. Nevertheless, pleces they wanted to go with me were clubs or bars. Moreover, they had a party for me there to show their gladness to see me again. I supposed to glad about what they did for me, but I could not. Watching my friends were drunk, smoking, and saying bad jokes, I felt isolation. I had enjoyed these kind of parties before I became Christian, but I just felt emptiness after I became Christian.

Like places my non-Christian friends go, things they talk make me unconfortable because my perspective is different from them. When I talked with one of my good friends in high-school on the phone, I felt a distance from her. Hearing that pre-marital sex and adultery are not unusual for her, I became speachless. I had a hard time to explain why these things were wrong because she had any idea about God. Their we felt unconfortableness each other and could not talk any more. I remember we talked like forever in high-school time, yet we can not now. Since she and I had different perspective we felt unconfortableness each other.

In conclusion, when I became Christian, inside of me was changed. Because of this change, I sometimes feel unconfortableness toward my non-Chirstian friends. However, I am not the one who judge them but God. All I could do the best for them are praying for them and being a witness. I believe that they will understand God's love like I see now and share the joy of Christ together someday.

Student number 16

Prompt
Giving up a dream. (full prompt not given to researcher for exam security.)

It is hard for everyone to give up some important things in order to change their life styles. Speaking of changing the lifestyle, I had to quit two enjoyable activities to become a strong Christian. Moreover, it was not easy for me to stop these two activities.

First, watching some secular movies was one of my hobbies that I had to stop in order to be a strong Christian. I used to like to watch some violent and scary movies, because these were exciting to watch visually. However, watching the movies prevented my spirit from growing after I became a Christian. To have a spiritual walk in God, I needed to learn what God has done for me and what He wants me to do. And then, I have realized that I should have not watch the kind of movie any more. The reason was that the movies did not tell me anything like what God told me and did not fulfill my heart my spirit.

Secondly, the other hobby that I had to give up was taking one day trip with my friends on Sundays. Sundays was my only day off and I wanted to do something fun. But, I had to start going to church every Sundays after I became a Christian. I strugled with choosing between going out with my friends and going to church. I sometimes chose to go out for fun, but I felt guilty for not going to church. However, after I started to attend church regularly, my faith in God began to be strong. Therefore, I have decided to stop going out with my friends and go to church every Sundays.

In conclusion, everyone might have to sacrifice things or activities they like in order to do things that they did not used to do. In my case, watching some secular movies and going out with my friends on Sundays were my hobbies that I had to give up. However, as a result of quiting these activities, my spiritual walk became stronger.

Student number 18

Giving Up For God

Giving up something that is important or precious to us is really hard. Especially someone who is very important, for example girlfriend. I had to break up with my girlfriend in order to study at Biola, and most important of all, to keep my faith towards God. It was really hard for me to make the dicision, but God comes first in my life and I did not want to loose faith, so I decided to end the relationship with mygirlfriend. It has been a while since we broke up, but it still hurts me. But as Christians we have to put God first than anything else in our lives and that is exactly what I did.

There are several reasons why I decided to break up with my girlfriend. But there are three major reasons which made me come to the conclusion of breaking up with her. First of all, she was not a Christian. Although she attended church, she never accepted Jesus as he personal savior. She was about to get baptized but she decided not to. I believe that her parents were involved because they believe in Budism and they weren't really happy with her believing in Christ. Because I was in the States for college, I did not know that she decided not to get baptized. I found out the whole thing, the fact that she decided not to get baptized and that she stopped going to church, when I went back to Japan during the summer. I wanted her to be saved because that is what I wanted, and I still do, but she had her mind set and she did not want to change her mind. I took this as a calling from God that He does not want me to get together with her.

Secondly, right after I left Japan for college she stopped going to church. I learned about this when I went back to Japan a year later during the summer. It was hard for me to believe it because she had been attending church for about five years. As I said earlier, I believe that her parents influenced her to stop going to church. Further more, while I was there with her during the summer trying to talk with her about the whole situation, she wanted me to stop going to church as well. I was sad to hear this and I prayed to God. I knew I was supposed to follow God, but at the same time I wanted to keep the relationship with my girlfriend. I told her about how I feel and that I still want her to come back to church but she did not want to go to church anymore. Since them we stopped our relationship and went our own ways.

Another reason is because there was a distance between her and me, physically and spiritually. Because I came to the States to study, physically there was a long distance. I was in the States and she was in Japan. We could not talk or see each other often. But the most important thing is that we were getting further and further apart spiritually. It was sad to see her walk away from God and me. We are still friends but she walked away from God and I am still with God.

In conclusion, I had to give up my relationship with my girlfriend in order to keep my relationship with God. It was a tough dicision to make but I am happy now because I still have my faith towards God. I am still praying that my friend, who used to be my girlfriend, will come back to church and accept Jesus as her personal savior.

Student number 21

Dr. Mesghina is the most understanding and thoughtful professor I had ever had at Biola. Since I met him last August for the first time, my friendship with him has gotten much closer, and he is not only my professor but also like my father now. Moreover, he is one of my professors I will never forget, and I will always remember because he means a lot to me, especially in the areas of caring me and being my father in America.

One of the reasons why I will never forget Dr. Mesghina is because he cares me a lot as if I am his daughter. I met him in the Student Service Building in August 1995 for the first time and since then, whenever I see him on campus, he asks me how I am doing and how my studies are going. There was a time when I had a very hard time with financial problems, and I was wondering what I could do. During that time, I was so down and in a bad mood. I do not know if he saw my mind and feelings from my attitude, but he came up to me and asked me if I had any problems. Since I had not talked about it to anyone, I wanted to share my feelings with someone. Even though I wanted to tell Mesghina what was going on with me, I was not very comfortable to tell him everything because I had known him only for three months at that time. Therefore, I ended up telling him only some parts of my problems, but after our twenty minites conversation, he gave me a big hug and told me that he would pray for me. I felt so happy to know that there is someone who really cares me and pray for me. Three weeks later, he sent me an encouragement card and also recommended me to apply a scholarship. Through his actions, I can see how much he cares and prays for me.

The other reason why I will never forget Mr. Mesghina is that because he is being my father in America. Since I am here by myself, I became homesick easily and miss my family a lot, especially when I have a difficult time. Last November, I had a difficult time with my boyfriend, so I wanted to talk about it with my parents. Although I wanted to talk about it with my parents, since it is a long distance call, I decided not to call them. Instead of calling them, I went to talk to Mesghina about it. Since Mesghina has a daughter who is about my age, he understood my situation and gave me a right advice. When I talked to my real dad on the phone two weeks later, he said he would say the same thing as Mesghina said to me for my situation. Mesghina always listens to me and gives me a right advice. Moreover, he sometimes invites me to his house or takes me for lunch. He does many things to me like my father does. One of the things I really miss from my real dad is giving him a big hug and getting a big hug back. Mesghina knows that so whenever I see him on campus, he gives me a big hug. It really reminds me my dad, and I am happy to get a big hug from my dad in America.

To conclude, Mesghina means a lot to me, and he is one of my professors who cares and loves me a lot like my father. I am so thankful for his friendship and kindness, and I will always remember him and never forget him in my life.

Student number 22

Prompt
Write about a famous person. Write about what this person did and why this person is famous. Also write about why you like or dislike this person.

Alexander the Great may be one of the most famous person in the history. He conquared large area of the orient land in the very short time.

Alexander was born in Macedonia as a son of Philip the second, the King of Macedonia. It was about 356 B.C. He was educated by Alisterous, a very famous philosopher in Greek world. And he was trained as a soilder.

When Alexander was 18, he and his father, Philip, conquared most of the Greek polices, but when they were about to go to the Persian empire, Philip was assasinated (killed) by one of his grooms. Therefore, Alexander became the king. He was only 20 then.

Alexander began to conquar the Persian empire with only 30,000 Macedonian men. But they WERE strong. They had three battles to conquar the empire. Each battles the Persian men outnumbered the Alex's army, but they were defeated before the Alexander's planning. He also conquared the Indian countries. Egypt and many northern tribes. However, Alexander died at age of 32, in Suwa, near Babiron, because of drunkeness and sickness. He never came back to his own country.

Although, he was an excellent battle leader, (general?), and was an excellent administrator, one thing why I like his story is that he had many good generals called "companions". One historian said that each generals was like a "king" because they looked great, and were intelligent. He also said it was as if they were found and called out from whole world, not only a country.

I like this kind of story, — not only one is a hero, but many good men are "good".

Student number 23

Prompt
1 Peter 3:15 says "But in your hearts set apart Christ as Lord. Always be prepared to give an answer [make a defense] to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect …

- What is the reason for the hope you have in Christ?
- For what reason(s) should a non-Christian believe in Christ?
- For what reasons should we believe the gospel?

For your composition, answer 1,2, or 3 of the questions. Your composition must be 2- 3 (no more than 4) well-developed , clearly focused paragraphs. (Each paragraph might be developed about 1 reason.)

Before writing, use the back of this paper for plannin, outlinning, & brainstorming.

What am I? I'm Isaku XXXXX. Sorry, it was a non-sense answer. I'm the man he is taking the examination of English Composition AB. This is not, too What am I? Foundementaly, I'm a man he was given the personality of Isaku XXXXX. Who gave him it? Not, my parents. Of course, my parents have been caring of me. But, I have one another father. And He gave me the personality of Isaku XXXXX. Who is he? He is God as heavenly father. Heavenly father is also Christ, holly man.

I was given the mercy I've been growing up with the gospel. But, I don't know Bible story at all… My hope in Christ is enjoying every time, praying every time, and thanking for everything. My life has been ease and peaceful. Of course, I'm 20 years old yet. In some difficult time, I didn't get angry almost. My heart and my face was more soft than other non-christian friends in unhappy things. It means also I'm not thinking in detail. Besides, I didn't preach Christ for other people.

For what reason should a non-Christian believe in Christ? I'd like to behaving with willing and power in Christ. And I'd like to behaving with love and modesty against other people. What am I? I'm Christian and I must preach the gospel.

Student number 24

Prompt
Write about a famous person. Write about what this person did and why this person is famous. Also write about why you like or dislike this person.

Mother Teresa is a person who is famous for a very unique, special reason. There are a lot of famous person, but I think we cannot find many that are famous for "love". I think this is why many people admire her but take it not for possible to follow. Actually it is impossible to be like her if one does not know God and what Jesus did for us.

When I was in highschool, we learned about Mother Teresa in our English class. In the textbook was her speech that she did in Sophia University. The title that I would never forget was "Love Is Giving Until It Hurts". I could not understand completely what this meant and even now it is still difficult, but this is really what Mother Teresa keeps on doing. I do not know much about how Catholic Christians believe, but we can see that what she is doing is something God leads her to do. She is going into people who are poor and suffering and lives with them the same way they do. When she was teen-age, she felt that she was not serving God truthful enough and asked Him to lead her to wherever He wanted to go whatever He wanted her to do. God gave her a life and she put it in His hand completely, so that God could use her everything to be a light of His love and glory.

Very few people become famous among both Christian and non-Christian people this way. Almost everyone thinks her to be wonderful. She is a very good prove that God's love is necessary for everybody. Every time she meats somebody she sees Jesus Christ disguised in them. I should learn too see people like this. Mother Teresa encourages me and show that we can be so.

Student number 26

Prompt
Children, death, and attending memorial services. (Full prompt not released for exam security.)

Nowadays many parents or educators do not think it is a good idea for children to learn about death. This is only because even grown-up people do not know anything about death definitely. In Japan, such allegorical story "which is based on Buddhism has been prevailed ; after one dies, he has to go on another departure in another world until he will reach the truth. Now that children get to believe such an artificial story, I believe it is crucially important to let them learn about death. In this paper, I will discuss the study about death from the Christian theological viewpoint. Moreover, I want to draw three Biblical lessons which are needed for those who have no idea about the events after death.

First, by learning about death, theologically, people can know their nature of sinfulness. In my experience, when I was a high school student, before I became a Christian, I used to suffer spiritually from these questions: Why was I alive? What was the definite reason to live? I always struggled to live just because I believed that I had to discover the purpose of life by myself. However, the Bible tought me that it was sin; no human being can never discover the definite reason to live unless consulting on the word of God. Therefore, I am convinced that people should know the Creator of the universe in the process of learning death.

Secondly, by realizing human sinfulness, people can have a great opportunity to know Jesus Christ. This is the moment when those who are spiritually tired from their sinfulness will touch the awesome love of Jesus Christ. The Bible clearly shows that he died on the cross for those who are totally sinful and those who are hopelessly wondering in this world. Also, the Bible declares that God so loved the world that He gave His one and only Son, so that anyone shall not perish but have eternal life. After Jesus Christ resurrected from death, he is addressing each of us to come and touch his love and peace. In the process of learning death, people can experience a great love and peace in Christ even after death.

Thirdly, having known Christ, we can have a great hope in him. In terms of death, the Bible clearly illustrates that those who reject Christ will be sent to hell, where they will experience eternal punishment. There will be nothing joyful or peaceful but only suffering. On the other hand, those who believe in Jesus through repentance of their sin will be delivered to heaven. They will live eternally in the presence of God. By learning death from the Christian viewpoint, people can discover that there is no fear but undying hope in Christ even after death.

So far, I have shown three crucial lessons which people can obtain through studying death from the Christian theological view. I believe that the Biblical study of death is necessary for not only children but also all human beings because it leads them to the presence of great mercy and love of Christ. I hope that God will work on all Christians so that they could lead lost-people to Jesus Christ through life-and-death teachings.

Student number 27

Much More Than Money: Advantages of Working Outside the Home

About fifteen years ago my mother asked permission from my father, to get a part-time job. My father did not allow her to work outside of the house. He thought it was a shame for him to let his wife get a job. That means he dose not have ability to sustain family merely by his payments. Three years ago, I asked my co-worker at the office, whether his wife had a job or not. He answered that she had no choice but work because of the financial reasons of the household. He said that school fee for his child is very expensive as well. Some people, like my father, would think that it is pity that married woman have to work. However, I do not agree with that idea. There are many positive effects that working women have brought into their lives. I would like to discuss the advantages of work outside the home for women.

First of all, working outside the home provides women more opportunities to use their talents and skills. Nowadays, most girls finish high schools. A number of female college graduates are almost equale to a number of male graduates. Since more women are educated than those in fifteen years ago, it is natural that more women should get opportunities to practice their knowledge and skills. I believe that it is our responsibility to use our gifts that God gave us. Even if I get B.A. from Biola in art, if I will never draw a picture after I graduate, I will most likely lose my initial trainings from the school. Working outside the home will gives women plenty of opportunities to use, to brush up and to improve the gift that they have. If women can serve God and people with better skills, it is a pity to miss those chances.

Secondly, working outside the home provides women feeling of confident and independent. It also provides social places that they can belong to, besides the home. In Japan, many Japanese traditional wives have very little place to associate with other people. Home was everything for them. It was good, when everything among family was allright. However, even if wives could not find safe or comfort in the home, they had no place to go. If they felt that they were useless in the home, they merely had to endeuer with the situation. However, if wives have a place that she belongs to, they might be able to find themselves better than what family situation makes them think they are. I belive that it is not helthy that married women depend only on their family. If women can feel come confident and independent outside the home, those feelings may help women to love family and serve them even better.

Lastly, mother working outside the home may give some relief to children. In Japan, there are so many children who cannot make their own decisions. Many children have been over protected and spoiled by mothers, and they have great difficulties to be an grown-up person. One of the cause of "over-caring mothers" is that women have not much to do in the house and they are bord. Because of modern tequnology, house works is no more heavy lord. Modern house wives have much more time than wives in 1930's. Moreover, Japanese business men rearly come home before nine or ten oclock at night. House wives have plenty of time alone but not much to do. Only thing they find job to do is to care for their only child or two children. While children are small, as less than five years old, it may be wise to stay with them and love them enough time. However, it is not good for teenagers to be over-protected and over-cared. If women have works outside the home, parts of their time, energy and attentions go somewhere else besides children. Ofcourse, it has to be balanced. Children need appropriate amount of cares and guides. I think that having a work outside home help women to avoid over-caring children and to balance it.

In short, I support the idea of working women wholeheartedly. Eventhough there are risks and problems that working women have to face in this society, I still consider that these advantages are too important to deny. To have opportunities of using women's gifts, to have feelings of confident and independent and to raise children properly are nessesities for many people's life. To work outside the home provides women much more than money. We do not want to miss it.

Student number 28

Prompt
Describe at least 3 qualities you think are important for a friend to have. Explain why you think these qualities are important.

I have 3 important qualities for a friend to have. I hope my friend to have these and also I want to have.

First one is telling about myself. We can't see ourselfs very well. We can't notice about part of our back. But we can see around us very well. Friend should be like a miller (mirror) which show myself. And I can be more good person. So I want to have power to forgive myself, when I am told about my bad part by my friend.

Second one is saying about everything. We always have something not good, bad in our heart. We are like a actor on the TV. We are trying to show around us more good person than true us. But if we keep to do it we will get tired. So we need a friend to say everything from bottom of our heart, and we don't need make ourself good. We can live as we are.

Last one is having same hobby with me. If friends have same hobby with me, it is very good to make good relationship. We can play through that always. But some hobbys are not useful. For example reading books, 'cause we can't play through it. Imagine two people are reading book in silent, nobody speak. It is shich. So, some of hobby is not good. Fishing, playing sport, are good. We can do it together.

These three is qualities. I want to have friends who has these. If I find a friend, he or she must be my treasure. So I want trying to find.

Student number 29

Prompt
Write about a place in the world that is important to you.

The place in the world that is important to me is L.A. in the U.S.A. L.A. is the place that I spend two months with my father and I also spend another ten months as a Biola University's student.

The reason why I went to L.A. with my father was that my father who is paster studied how the Japanese American Church was organized, and he took me there with him. Actually, I asked him to take L.A. with him, because I wanted to study in abroad someday, if I had a chance. Consequently I had the chance, because during we were in L.A., one of my father friends took us Talbot seminary where he graduated, in Biola university, and he recommended me to enter the school. My father allowed me to go the school, so I could study at Biola university a year.

I made a lot of good friends and memories there. Someday I want to go there again to see them, so, L.A. is one of the most place where I want to go in the world now.

Student number 31

Global Warming

First, I would like to explain the reason why I choose this title. I go skiing in Nagano in December every year. But this year, I couldn't go skiing in Nagano because of the lack of snow. To be sure, It is warm in these days. Mild winter of this year may have something to do with global warming. So far, I have only heard of problem from the TV or newspapers, but this winter I began to consider it seriously. Because global warming may affect my plan of winter vacation.

From 1st to 11th December 1997, the Third Conference of Parties to the United Nations Framework Convention on climate change (COP3) is held in Kyoto. There, representatives of nations discussed limiting greenhouse gas emissions. The conference adapted Kyoto Protocol. Nations need to cut greenhouse gas emissions by an average of 5.2% between 2008 and 2012.

Bsides policy of government, what can we high school students do in order no to make the earth warmer? This question is very difficult for us. All we can do is limited. Because we don't drive a car, don't smoke and can't create forests. But there is one thing we can do for it. It is early to bed and early to rise. In New Zealand, most people get up at six about the time of sunrise and go to bed at nine. So they save energy everyday. On the other hand, in Japan, most of high school students go to bed about twelve midnight. So we waste much energy. If we go to bed earlier than usual, we can save energy and can control global warming.

Certainly, the life in New Zealand has inconvenience. Pursueing convenience doesn't change our environment. The people apt to think like this:

"Even if I don't do anything, somebody will do it against this problem." But to the way of thinking, the problem of global warming can not be solved. We each should tackle this problem seriously.

Student number 32

An Epoch-making Computer

Now, Internet is popular among personal computer user. Internet is very handy gadget. But handicapped people don't use computer because blind person can't hit keyboard. The personal computer that they can input voice without keyboard is going to be produced.

The other day, I found a news story which computer is useful for the cancellation of handicap. Hearing impairments people can't do without the sign language. But most of no-handicapped people can't use the sign language. So "the system of sign language interpretation" is helpful to talk with hearing impairments people and no-handicapped people. This system is very excellent. For instance, handicapped people put gloves on and begin to do sign language. There are many datas in the gloves. So, a few minutes later, this computer translates sign-language into sentences in the picture. And the computer can do the reverse too.

In this way, this excellent computer give us to talk with many handicapped people. I think it is very nice. From now on, computer will evolve remarkable progress. I hope computer help many handicapped people and old person in the near future.

Student number 33

Science and Technology

For Japan, the ingenuity of its people is a far greater asset than its meager material resources. This has led it to place more trust in scientific and technological development than most other countries.

Then we think about nuclear energy is being watched with keen interest. Being the only people in the world to suffer a nuclear attack, Japanese tend to be overly sensitive and irrational in matters regarding nuclear energy.

In the development and utilization of nuclear energy, Japan has always given first priority to safety. In no other industrial field are the government safety regulations so severe. Furthermore, numerous techniques have been developed for practical application of radioisotopes in medicine, engineering and agriculture.

I think it will have to broaden the perspective of its research and development to include not only internal needs but also those of the international community and all mankind.

Student number 34

First Friend

When children were born, their parents often give them a doll or a stuffed animal. And this becomes their first friend. First, children play throwing it or attaching it. And they can speak, they speak to it. For example, girl play house with it, boy play with it as a playing companion. If it's their favorite it, they take it somewhere. And they grow up, most of them forget it because it's in a closet or thrown away.

Do you know your first friend? Of course, it doesn't limit doll. There is the case of animal or toy. But important thing isn't what your first friend is, Your first friend you know is important. Most of you won't know it. And there is few person cherish it. Actually, it isn't unsually thing and it is rather be a natural thing.

But please imagine. If your first friend is doll, stuffed animal, animal or toy, it is certainly your friend. Persons has people called friend. And they cherish them.

Who is the person friend doesn't cherish? The difference is that friend and first friend is thing that first friend can't speak. But they spent us a time more than our family and watch us quiete. Now if you really cherish your friend, first friend is, too. Because it's your friend origin. Who is your first friend?

Student Essays, Group B

Student number 3s

We have several televisions in each house in Japan, sometimes one television for one person. It is usual and easy to watch TV for us. We sometimes don't realize that we are watching TV. Eaven if in a car or bus we can do.

Everybody likes TV, it shows a lot of things we don't and want to know, kids like cartoons, as you can see their goods sell well. I am sure because I worked for a toystore.

On the second, we don't have to read words to get information. Reporters tell the stories while we are just sitting on the couch. Some do on making dinner, studying, doing other things. In Japanese, we have a phrase as follows: "listening one handred times is eaqual to just on looking." I can say it again in the TV's case. The strong point of TV is that we can get the visual information, we can see what the regions far away from here is like. Eaven if we read a lot of books. Can we imagine the right color or flowers, sea, sky and people? I don't think that we can do the right way. If the problem of books was visual things, pictures would be the solution. But in the TV's case, we can see it on time. What it is going on the next country, next land and next planet. It is amazing, we can see anything TV shows.

It shows world news, local one, everywhere people go, and sometimes cannot get to. And it does each movement, too. It feels like as if we were in there. this feeling makes people think like this "I know this region I know the gulf war was like." People can get to know what the world is like. Because of TV. we could get a lot of information. It is a surprising.

As a result, we feel the world is getting small. Of course the plane has developed, it is true on the point of transportation. But watching TV is much more easier and familier. TV shows a vast world in such a small box.

Newton Minnow described television as a "vast wasteland". I agree with him. I can't say that what TV shows is everything but it shows many things. Since TV was made first, our feeling about this world became completely small.

In these days, computer technology is developing. We can see the people far away from us personaly by using e-mail or internet. It is becoming possible what it is impossible to do so far. We can talk people in this world without any time-loss. We can see every information that being sent personally.

Actually we don't feel that television is so developed thing. It became natural for us. But now I can say computer is a high technology machine such as e-mail and internet. Before I was born Newton Minnow discribed television as a "vast wasteland", now I would discribe computer as a "vast wasteland". In TV's time, information was sent from mass-media to people. But in the case of computer it came to go person to person.

Student number 6

There are many differences between when people are born women and people born men. There are many influences around us; however, there are some important influences about our surroundings. Sorroundings, especially during our childhood, have influenced our life very much.

First, until age of three, my unconscious personality developed. During this time, I guess I only met or communicate with my family or relatives. I believe during this ages are really important to us. We need take care, kindness, and love. Eventhough we don't remember anything at all before age of three, this ages are our basement of personality. I think during these ages; differences of sex are inconspicuous, but maybe men are more active.

Secondly, after age of three still important time to us, but family is one of strong influence for us. If a child has experience of child abuse, a child might have some problems or hurts of mental. If a child grew up without peace, calm, or sympathy, a child might have such a loneliness. therefor, calm and happiness' family is realy important for all of us. In case of me, my parents both worked, so I don't have so much communicate with my parents, but I have these with my sisters and brother.

Lastly, during our childhood, media and environment (teachers, friends, and school) influence us a lot. After children start going to school, teachers and their friends might be big influencal for them, children. A men start play baseball or some men's playing, and woman start play with doll or wear women-like. A children became to know their sex, and start notice it. Therefore, most of them play same sex, and they start knowing themselves. In addition, media such as T.V., radio, or newspaper also influence us in many ways.

In conclusion, there are some important influences for us even it extends to a men or a women. We need take care and love, then children grew up on each ways such as man-like or woman-like.

Student number 7b

In America, so many parents think that violence in media gives their children bad effect. It is true that children tend to act violently after they watch TV program which include many violence. Many psychological studies show that violence in media has affected children more or less. In order to prevent media violence from children, there are rating system on movies, so that children can not watch violent movie. However, there are many people who think that it is not enough because ratings are just for movies. Children watch TV much more than movies. They think that they should have censorship of TV. Then, American government made a regulation of TV violence by V-chip. If a V-chip is set in TV, V-chip automatically cuts the violent TV program. Many parents welcome V-chip, because they think they can prevent their children from violent and sexual pollution of TV, if they use V-chip. However, this is too simplistic thinking. We should be against this kind of censorship. There are two reasons: one is that V-chip is not the real solution of violent problem; the other is that parents should choose TV programs for their children not the government.

The first reason that TV program shouldn't be censored is V-chip or censorship on TV cannot solve the violence problem. It is true that many parents think that children's behavior get violent because they watch TV violence. Then, they think if their children cannot watch TV violence, they are not going to be polluted by violence. However, this argument is strange, because there are a lot of violence around children except TV violence. At home, at school, and on the street, children might see many violence. A study shows that children are affected by their real environment much more than TV. Real problem is real violence in daily life. If they shut their eyes on this reality, V-chip and censorship have no meaning. Parents should avoid real violence from their children's life. That is the best way which protect their children from violence.

The other reason that TV violence should not be censored is that government censorship might deprive our rights. What we read, watch, want, listen should be choosen by us, not the government. Even though V-chip is good for children, deciding what their children watch is parental role. Also, parents have responsibility to choose good things for their children. Because parents do not have strong self-awakeness as protecter of their children, parents need help of censorship. However, basically, parents should choose TV program and they try to protect their children from violence pollution. That is both duty and right of parents.

In conclusion, TV violence should not be censored because TV violence is not a real problem. We should realize real problem. If TV violence is censored, we cannot solve the violence problem. Rather, censorship of TV violence might hide real problem. We should look at reality.

Student number 8b

I believe Japan is a typical case on emphasizing "nurture". Though nowadays those masculine and feminine trainings are reducing compared to the ages of my grandfather and grandmothers days, it seems that the trainings are still considered important.

In a way I think this training is good because it will let us know which sex we are and have an identity that you are a girl or boy.

But unfortunately if the parents do too much training on the children, it would turn the training into demanding and restricting. In my point of view, if the training is too much for the children, it will make them lose their personality and the free to express their feelings. I wouldn't like that to happen. And I think that's what is happening to Japan; emphasizing "nurture" than "nature". I consider that the young people in Japan are very much influenced by the society that they HAVE to act like what girls have to do or what boys have to do. Or even what the society itself want the people to do. But that would be a different issue.

I think why gay people and unsexual people appear is because they have been pressured to do what their gender should do.

I stated here about the influence of the environment but I also believe there is already a difference in brain functioning between men and women just as Restak says in his essay.

I think God has made us different in how to behave as men or women as well as being physically different. That is a gift from God that we should enjoy the differences and that attracts each other as men and woman.

Student number 11b

I believe it is very important that God created the men and women. They are not same. And difference between men and women is not form or looks, for example, hair, dresses, with jewelry and so on. Exactory, looks is very different. But I think it is not realy important thing. So I don't like that parents make their doughter dress up and say "Because she is a girl".

We should not deciding who is more male or female by looks. I guess most important difference between boys and girls is feeling and brain functioning. For that reason I agree with the articles of Mr. Richard M. Restak's.

I used to be teacher of high school in Japan. I could see many boys and girls, and I talked with them. Of course, thire opinion is very different, especialy, between boys and girls. And when I used to teach Japanese, Girls exceed boys in language abilities. Maybe, boys exceed girls in another abilities.

So I think, men and women help each other.

Student number 12b

Male and female have differences on physically and mentally, but in my opinion, parents should rise sons and daughters same. Because We're same human being, and it gives other sight to know opposite sex roles.

When I was in house with my family, I used to ask my mother that why my brother doesn't wash the dishes. Her answer was always "Because he is boy". That makes me angry all the time, and sometimes I refuse to do it. Such kind of information gave me a bad image and I wished I had been a boy. (of cause it's impossible).

If I have been rised same as boy, I would have changed. I would play baseball, Karate, or could know about car and mechanical stuffs, and also I could understand Men's toughness.

I think male or female is not important thing. The most important thing is who and what she/he is. We should be ourselves and have to think why He made the person. To love people is knowing their pain and joyness. That mean Boys and Girls, Men and Women, male and female should know each other, so parents have responsibility to rise their sons and daughters same.

Student number 14

Unforgettable Teacher

In my life, I met many teachers who affected my life. There were many kinds of teachers. for example, a science teacher, an english teacher, a theology teacher, and my farther as a life teacher. In those teachers, if I pick up a teacher who I always remember, he is my farther as a teacher of life. He was the best teacher for me, because he is not always a good teacher, but sometimes a bad teacher. In this essay, I want to try to consider our relationship between a teacher and a student, and I also want to consider my farther as a friend.

Indeed, he was not always a good teacher, but also a bad teacher for me. When I was a child, he was a great teacher who knows everything that I don't know. He taught me many things, for example, about baseball, about animals, about games, and about school studies. I respected him and his knowledges. However, he was not a family person, in other words, he did not spend much time in our home, because he was a very busy person. Sometimes, I thought that he didn't like our family. Actually, we could spend only two days in a week. Moreover, I didn't like his attitudes against my mother. He was like a King in our family. I couldn't understand his attitudes.

If I think my farther as a friend, he was a very interesting person, he had many habits, and he taught those interesting habits. For example, he was very good at fishing: I learned about fishing from my farther. And games! I loved to play games, especially, card games. We spend many nights together. When we were playing games. I didn't feel a distance between a farther and son.

One of reasons that I always remember my farther as a teacher is that he was a great teacher when I was a child, but he is not a great teacher now. I feel that he is just a different person for me. And actually, relationship between farther and I is not like old time. He is not a teacher anymore and not a friend. This realtionship is not comfortable for me, because once, he was a great teacher. Indeed, he was a great teacher.

Student number 19

A magic show

It is lots of fun to perform magic and see people's reactions to our tricks. Four years ago I learned magic tricks from a friend who is a professional magician. After that, I performed magic tricks at a dinner show before a hundred and fifty young people in the church. The audience really enjoyed the magic show, and in addition, they began to openly share with one another during dinner. I believe that the most extraordinary result of a magic show is to remind people of the spirit of their childhood which enables them to open their minds to each other, through a process that consists of three steps.

Firstly, a magic show can completely engross us in tricks. When I was a child, I was absorbed in playing with my friends without caring about that it was getting dark. As an adult, I miss the childhood feelings. However, a magic show brings back those feelings. A hundred and fifty people watched every movement of my tricks with rapt attention. The feeling of being engrossed in something as they used to in their childhood, came back to them.

Secondly, a magic show causes us to laugh away the pressures caused by our daily lives. After my magic show, a young lady said to me, "This is the first time that I have seen my brother laugh so much for the last few years." Since her brother began to work for an insurance company, he had been depressed. A magic show, setting us free from our daily worries, can restore laughter to our lives: something that we may have missed since we became adults.

Finally, a magic show can strip our masks from our faces. After being absorbed in watching magic tricks and laughing at ourselves, we can start speaking with each other like children. Wherever my daughter goes, she makes friends easily because she simply behaves as herself. However, as we grow older, we wear several kinds of masks and put on a mask according to each situation. One of the reasons for this is because our titles in the companies, or societies have seldom allowed us to behave as ourselves. A magic show can remove our masks from us, and help to forget our lofty titles and positions. As a result, we can enjoy speaking with each other like children without any inhibition.

To date, I have performed magic shows seven times. I am glad to have seen people enjoy watching magic tricks, and open their minds to each other. Sometimes, I wonder when my curiosity about things and the ability to enjoy them stopped. However, a magic show restores my youthful spirit that I have missed for a long time. I am sure that if we watch a magic show, all of us can re-live our childhood and converse easily with one another.

Student number 21b

"How I became a Christian"

I became a Christian about seven years ago. I was a junior high school student in the eighth grade. I was a very active girl playing many sports such as swimming and volleyball. I had a wonderful family; my father was an engineer, my mother was an English teacher, and my sister was a dietician. We used to go to parks and have barbecues during hot summer afternoons. We also used to play family games like Taboo and Uno. It seemed as if I was satisfied with my life at that time.

I had many friends whom I could hang out with, and one of them was my best friend. This girl was named Mari. We used to go to school together which developed our friendship. My relationship with Mari impacked me significantly; she changed my life by sharing Christ with me.

Mari was the one whom I had known since I was two years old. She was a cute girl with big eyes and always had pony tails. I remember when we used to play with Barbies all the time in my back yard. She was two years older than I, but I was always acting like her older sister because I told her what to do. Since she was like a mouse, shy and timid; she did what I told her to do.

One day, I asked her to go to the beach with my family on Sunday. The beach was famous for sand and waves so I wanted to go there with Mari. When I asked her, she just told me that there was something more important than going to the beach. I knew she liked to go there and make sand castles, so I could not understand why she refused to go. I wanted to know what was more important for her. I asked her what she was going to do on that Sunday. Then she told me that she would go to church. Although I knew she sometimes went to church, I did not know if that was every week. There was a church near my school, but I had never gone in before. I could not think of anything fun. I imagined that people were just sitting in chapel and they would get sleepy with listening to the sermon. I did not know anything about Christianity except Christmas is Jesus' birthday. I asked Mari about the exciting things at church. She listed some of them such as: making friends, singing hymns, and then she jokingly said, "Eating candies!" Lastly, she told me that she went there for God's forgiveness. I took no notice of her nagging and I just pretended that I was listening, but I was actually thinking about who else I could take to the beach.

A week later, Mari asked me if I wanted to go to church with her, but I was not interested in it so I refused and said "I have another plan for Sunday. Sorry." I was nasty to her. On that night, her mom had gone on business trip, so she came over to my house to stay overnight. We started talking about so many things before we went to bed. We talked about our boyfriend dreams, and how she became a Christian. She shared with me that she became a Christian when her parents got divorced. She said Christ was the One who comforted her and gave her joy during her sufferings. I almost cried when she shared her feelings with me.

It was a beautiful day three days later. I had a class until two thirty, and I usually had to go to swimming lessons after school, but not this day. I was thinking what I was going to do after school. I was walking with ice cream when I noticed I was approaching the church. I stood in front of the church and just look at it. It was all white and the stained glass is shining with the sunlight. I became interested in seeing the inside of the church so I went in by myself. No one was there, but the door was open. I opened the big heavy door and went in the quiet chapel. The only sounds I heard were my sandals on the stone floor. I was amazed to see the big chapel and the huge pip organ. Since the chapel was huge, I felt as if I was an ant in the chapel. My first impression of the church was good, and I decided to go to see the Sunday service.

I asked Mari to take me to the church on Sunday. She was so happy to hear this and said to me, "See, God listened to my prayer." I was so quiet at first, but gradually, I started making friends and enjoying attending Sunday school. I was going to Sunday school to see my friends at the beginning, but I started understanding who Jesus is and finding out how sinful I was little by little. I had heard "Lord is your savior" so many times in class, and my Sunday school teacher gave me special verses: Matthew 6:33 and John 3:15. I did not think I was such a sinner before, but I realized how sinful I was. I know many people were praying for me, and I started thinking about how I could change myself to a new person.

During Christmas in 1989, I determined to repent of my sins and accept Him as my savior. I asked Him for His forgiveness and to change everything about me. I was relieved when he made me clean and made me as white as snow. It is sometimes hard to see how sinful we are, and it is even easier to see other's sins than ourselves.

Eventhough I felt I was satisfied with my life before I became a Christian, I saw how sinful I was in comparison with Mari. After I became a Christian, I found out there are many people who can reach out to non Christians by asking them for church activities, praying for them and showing Christ through their actions. Mari was the one who showed me Christianity and how to be truly happy.

Student number 22s

Prompt
Students were to respond to a school newspaper article entitled "Uncommon Ground Over Music Brews Debate". (Common Grounds is a coffeehouse on campus.)

A Summary and Response for "Uncommon ground over music brews debate"

The preference of music is very subjective, so even among Christians often there is argument about what kinds of music should be played in public. In fact, in Biola, there has been argument about what kinds of music should be played at the Common Ground. In the article, "Uncommon ground over music brews debate," two students argue it from each of view point. Jeff Messer insists that secular music should not be played at the Common Ground, while John Scofield argues that we as Christians have freedom to listen music whatever we want and let allow the coffeehouse employees to bring their own music in order to avoid wasting large amount of money.

Messer insists that secular music should not be played in public at Biola. This is because the secular music is not glorify the our Lord, and its emptiness. Also, it can be a stumbling block to weak brothers. Moreover, he argues that our freedom is not "a freedom to plunge right back into our former life, but a freedom in Christ is a freedom from the things of former life" (Ephesians 2). Because Biola is a Christian university which declare to follow Christ, Biola should be distinguished in many ways from others.

Unlike Messer, Schofield points out that Christian music is not deserved to listen, while some secular music are valuable to listen. And he insists that we students have freedom what we want to listen, so to prohibit playing secular music at the Common Ground is censorship. Here his a major objection is that we should not waste a large amount of money to purchase C.D.'s which will soon out of date. In order to solve this problem he argues that let the coffeehouse employees bring their own C.D.'s.

I think that the selection of music is complicate because of its subjectivity. For example, I listen to Christian music and secular music. It is obvious that Christian music lead me to close to God, so I really like it. In this sense, I agree with Messer's idea. Also, I often enjoy to listen secular music it makes me feel good. In this sense, I agree with Schofield's idea. I do not want to say that secular music is not always bad; however, we should think about situation whether it is public or not. However, I think that in private we can listen whatever we want, but in public, at a Christian university Biola, which declare to follow Christ, should play Christian music. It is that one of ways to show our faith to others. Biola should be distinguished from any others to declare its faith. In other words, we glorify our Lord through music. Biola has to be the salt of earth (Matthew 5:13). Although I disagree with some Schofield's ideas about Christian music, I agree with his proposal that let the coffeehouse employees bring their own music. It is obvious that it can avoid waste a large mount of money.

Given the reasons I agree with Messer's idea that Biola should not play secular music at Common Ground in order to show our Christian faith to others, and grow in Christ. Also I advocate that Schofield's proposal which let allow the coffeehouse employees bring their own music in order to save a large amount of money.

Student number 24s

Prompt
Students were asked to respond to a school newspaper article entitled "Uncommon Ground Over Music Brews Debate". ('Common Grounds' is a coffeehouse on campus.)

This article is about whether or not secular music should be played in Common Grounds. The writer Messer believes that the debate of 'this' is an issue of compromise. He strongly believes that we as Christians should listen to only Christian music. How secular music and Christian music have affected our life?

Listening to secular music had some kind of affect on me. The songs are not glorifying to God. Our purpose of lives is to glorify to God. When I am listening to secular songs, I am lesslikely focusing on God. Eventhough some secular songs are very clean, they are missing something that is very important to us. Like Messer said, it is not pleasing God. Listening to Christian music helps us to grow more. Sometimes we can learn God's words from songs. It is nice to know that someone is listening to the same music and praising God in same time. I personaly like to listen to and sing praise affect us in good ways. I think we have no needs to listen to secular music, especially at Biola. We can see other world what the world believes and how it views life without listening to secular music. Like Messer said, "But music in Common Grounds is not for research; the purpose is background music for the sake of enjoyment." I think it is OK to listening to secular music in private but not at common grounds where some people, people who have different opinion about this issue hang out, because some people don't enjoy listening to it and we may not edifying each other.

Student number 26b

My Most Respectable Person

My most respectable man, in my case is the woman who is my friend who lives in Japan and is also Christian. To tell the truth, I also love her, as much as I respect her. First, she is so kind and generous. When I was in Japan and I used to go to my church, she taught children who didn't know still about God and Jesus Christ. Probably because she worked in a hospital as a nurse, she liked children and like to make them feel laughable and comfortable when she taught every weekend, that why every children in my church seemed to like to be with her. Second, she is so sensitive that she easily feels to weap whenever something so happy or sad happens. So I easily feel to be with her and pray for her. And finally, most important factor is that she regards everyone as her respectable person, even me who is younger than her. And I'm sure the one thing. that is men and women who love each other should look up with each other, so I respect her as much as I love her.

Student number 35

Traveling

Many people like traveling. People spend a large part of their money on traveling. I travel taking advantage of the long summer or spring vacation. There are two ways about where to go. They are Japan or foreign country. Overseas travel is booming particularly among young people. In recent years, a lot of Japanese go to many kind of countries. So it is a familiar sight to see a large number of Japanese tourists, strolling along the busy streets of the world's major cities. Elderly people prefer to make a domestic trip, while young prefer to travel foreign country. Elderly people like to go to Japanese spa. Young people like to go shopping. In short, elderly people travel to make themselves at home and young people travel to enjoy playing. Journeys abroad are mainly for enjoyment rather than for relaxation. In foreign country, people travel to feel at ease. So they don't believe that Japanese travel to go shopping busily. There are differences of cultures like languages. For certainty, overseas travel is important, because it enables us to communicate with people in a different country and to learn more about culture. But traveling in Japan is important, too. When we travel anywhere, we should have a purpose.

Student number 37

"Heart and thing"

I say that it is important to take care of all things. We can't reach a spirit without passing a thing. For example, when you hand a person an edged tool or scissors, turning a part of blade my side. It is a little care. In this case, a little naturally thought what you don't want to hurt a person is working. So it can safely be said that to receive or to hand a thing and have a way with a thing express consideration for heart of the person. So we can't despise all thing. And we can't take care of only heart disregard all things. Not only that, we always say "heart is important" "Beautiful heart" and what not (all the time) but we have never seen heart. We can't make sure of existence of a thing only to pass having a way with a thing. We make a living while we are enclosed all things and move all things. We don't take care of these things? in short, we can't take care of heart. And these things are lost? in short, it can safely be said that heart is nonexisten. Think like this, the present is said an age of consumption but understand to take care of all things and take care of heart are inconvenience. But there is inevitability of civilization in civilization, we can't live that go backward inevitability of civilization. Civilization of matter also machine civilization make thing with have a way with a thing of that claim careful direct from us.

Student number 38

Today in many parts of the world we can find a lot of things made in Japan. People in foreign countries drive cars or motorcycles made in Japan, and have radios, televisions or computers made in Japan in their homes. Articles about them often appear in newspapers and magazines. Things from Japan are very popular all over the world.

For a long time through the history of Japan, the Japanese people have learned a lot from abroad. As you know, Chinese characters were introduced into Japan in the 4th or 5th century. The Japanese made Kana letters from them. They began to learn modern science from Europe and America in the 1860s. They have sold a lot of things to the people in many countries after World Wer II. But people living in foreing countries do not know well about Japan. Japan is a wonderland to them.

Today a lot of Japanese visit many parts of the world. They enjoy seeing old cities, visiting famous places, shopping or eating delicious food. They usually go on group tours. Some of them speak a foreign language a little but most of them cannot answer well when they are asked about their country.

Japan has become one of the very important countries in the world, and relations among countries are much closer. The number of people coming to Japan is increasing. They come to travel around or work in Japan. They are interested in Japan. But they find that Japan is still a wonderland. This is a problem. We must do something about this problem. The first things we have to do are to know more about our country and culture and to speak more about ourselves in foreign languages. These are some answers to this problem.

Student number 39

It is said that you always watching TV recently? Really, does it so bad? Is it said that you didn't nothing watching TV, you must read some book. Really, does it so good? For example, to know early the news is we must watch the TV. If the new, it is not complain, but a drama and anime (animation) and so on is said the complain. What is these difference? We can learn and we can't learn. But we may be always watching TV recently is no interesting and stress is accumulate. So we watching the drama. But if it the drama and anime is watching, the power of thinking is missing. From the above to no two lean do we should read the book? No. Many kind of books. There are novelist and books. But this two kind too, a little while ago the as same become as speak. TV and books are like, but it's a difference, it can't compare. TV to TV and book to book is good a thing, so we can't decide which is good.

Student number 40

About the old man

On Senior Citizen's Day, The sight of clapping old men for a home's ivent is projected. But I think it's shameful. Not old men but government that think we comply with power about welfare.

Certainly, it's important that the public gave money. Because till now, an aging society which no one has experienced is coming near, society must tidy a new preparation to take care of old men. But the most difficult question to solve by money is old men welfare isn't it? The most trouble for old men will probably be fear of coming near the death and loneliness. Even if life anxiety of prepare for one's old age solve, they can't get rid of. To solve it, I think we shald review present valuse to make old men unnecessary.

To make old men loneliness and trouble about death is consciousness that the reason they think they aren't useful and go to social progress. Once the old men passed away before they became the public trouble. And even if they were weak, they had work to take care of their grandchildren. But now, by medical spread the span of life is lengthening, the humans who aren't good efficiency are given up. And a nuclear family are advancing, the part of the old men in society isn't . About the above, we think that the old men examination is also one of a first preference problem. I think that it must change present welfare soon and examination future system.

Student number 41

Prompt
1 Peter 3:15 says "But in your hearts set apart Christ as Lord. Always be prepared to give an answer [make a defense] to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect…

- What is the reason for the hope you have in Christ?
- For what reason(s) should a non-Christian believe in Christ?
- For what reasons should we believe the gospel?

For your composition, answer 1, 2, or 3 of the questions. Your composition must be 2- 3 (no more than 4) well-developed, clearly focused paragraphs. (Each paragraph might be developed about 1 reason.)

Before writing, use the back of this paper for planning, outlining, & brainstorming.

I just would like to write about what the reason for the hope you have in Christ are. First of all, I believe in Christ which means I have in Christ, so I have many hope which Lord has been given me. Anyway, I want put "eternal life" on one of the reason as the answer of the question. Yes, the Bible says that if you believe in Christ Lord, you have an eternal life. Isn't it how wonderful??? I am sure that we have an eternal life; consequently, we will be able to live in the Heaven after deaths. Having in Christ are ….. to have an eternal life and to live in the Heaven.

Secondly, I think that I have another hope which is repentance. If we are in Christ, I'm sure that Lord will teach us what sins are. Yes, I know we are sinner, and he gives us how to fix with our sins. It is Repentance. We can repent all the time whenever Lord guide us to pray and repent about particular the sin. I am sure after repentance, we will be given forgiveness from the Lord. Because of Jesus died for our sins on the cross. Another reason for having Christ are repentances and forgiveness from Jesus Christ.

Lastly, I would like conclude my opinions what the reasons for the hopes we have are ..... having eternal life, living in the Heaven in the future, repentance and forgiveness. These reasons are because of Jesus Christ died on the cross.

Student number 42

Prompt
1 Peter 3:15 ways "But in your hearts set apart Christ as Lord. Always be prepared to give an answer [make a defense] to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect...

- What is the reason for the hope you have in Christ?
- For what reason(s) should a non-Christian believe in Christ?
- For what reasons should we believe the gospel?

For your composition, answer 1, 2, or 3 of the questions. Your compostion must be 2-3 (no more than 4) well-developed, clearly focused paragraphs. (Each paragraph might be developed about 1 reason.)

Before writing, use the back of this paper for planning, outlining, & brainstorming.

Often non-christian people say that we are free, for christian is bind by many rules. They cannot live free like us. What is their free? They mean that we can do everything as we like. But is it realfreedom? Not!

Because they have no faith how to live. They are blind. They misunderstand that our blindness is our freedom. Their life is like a man who is in the middle of desert named life, and has no way but die. He can go, wonder and struggle as he like in the midle of desert. But it is not free but vacant. To say that we are free is their last struggle, for they are empty, and has no faith.

Non-Christian must believe in Christ for getting meanings to their life, light to their blindness, hope to their empty. Christ is our senter-line in enormously broad way. Christians believe in the senter-line that leads to Heaven. Christians can go subway with watching the line, and can back to the senter of the way, and can keep walking. This is the freedom of Christians. This is our revel that we must have, and meaning. It is the most empty thing to misunderstand that this is our freedom that is not true. It is the most sorrow thing to seek out the meaning of life without knowing Christ. Non-Christians must believe in God to get meaning to their life.

Student number 50

Prompt
Write about a famous person. Write about what this person did and why this person is famous. Also write about why you like or dislike this person.

I think that I write about "Choyonofuji". Do you know him? He is "Sumou player" Do you know Sumou? He is very very famous player in Japan, but about three years ago, he gave up. When I heard this news, I was very sorry. I liked him very much, and I looked up to him, because he is strong, and kind. He is not so big, but he won the game with big player. When I looked such his figure, I was given power by him. I liked him very much.

He was often hurted in some game, but he didn't gave up, and he practiced hard to be strong player. Then he often became winner in this game. Sumo is holded in fifteen days, and in one days, one game. He continued to win fifty-six games. This notes is very very wonderful. Winning fiften game is very wonderful, but he continued to win fifty-six. It's wonderful and grate. He is very very strong player. I liked him very much. However, as he was old, he became to be deafted by other sumou player. When I looked such a not strong him, I'm very very sad. I didn't want to look Sumo on TV, and at last he gave up and he said quietly "I gave up because I was tired". When I heard it, I said "Thank you for wonderful game, Chiyonofuji"

He is very small as Sumou player, but I've never seen such a strong player like him. Why is he strong? Because he practice harder than any other man. In Japan, he is very very famous and everone loved him. He was given pleasure by president, and he was the first man who was given it as sports player. Thank you Chiyonofuji.

Student number 51

Prompt
Write about a place in the world that is important to you.

My most important place in the world is my home where I was growing up and spending almost all times of my life. My home where my family are living is in Nagareyama city which is in Chiba prefecture. My parents have been running a liquer shop by themselves for 29 years, so my brother sister and I always helped my parent's shop. Therefore, I have many memories of my childhood with my family at my home.

These memories are my most important thing in the world as well as I think that my important place is my home. I love my home, and I can remember my steps of life, for example my old schools friends are our customer now, so they come to my home which is our shop, to buy soft drinks and liquers. We just talk and talk, sharing our old school's memories, so when I came back to home from T.C.U. I could be relax and I feel my home is important to me. I'm sure my home is my best place in the world for ever.

I really appriciate to God who give me this place as my home.

Appendix H

Table H-1

Correlation Coefficient For TOEFL and Analytic Scores

Student	TOEFL Y	$Y-\bar{Y}$	$(Y-\bar{Y})^2$	Average Analytic Score X	$X-\bar{X}$	$(X-\bar{X})^2$	(Y-Y)(X-X)
1	413	-47.63	2268.62	59.5	-5.76	33.18	274.35
2	387	-73.63	5421.38	51	-14.26	203.35	1049.96
3	403	-57.63	3321.22	59.5	-5.76	33.18	331.95
5	420	-40.63	1650.80	53.25	-12.01	144.24	487.97
8	377	-83.63	6993.98	51.5	-13.76	189.34	1150.75
8b	560	99.37	9874.40	67.5	2.24	5.02	222.59
9	527	66.37	4404.98	69	3.74	13.99	248.22
10	517	56.37	3177.58	82	16.74	280.23	943.63
12b	480	19.37	375.20	63	-2.26	5.11	-43.78
16	497	36.37	1322.78	79	13.74	188.79	499.72
19	547	86.37	7459.78	91	25.74	662.55	2223.16
22	497	36.37	1322.78	66	.74	.55	26.91
23	390	-70.63	4988.60	50.25	-15.01	225.3	1060.16
24	500	39.37	1550.00	77.5	12.24	149.82	481.89
27	580	119.37	14249.20	76	10.74	115.35	1282.03
28	363	-97.63	9531.62	62.5	-2.76	7.62	269.46
29	437	-23.63	558.38	65.5	.24	.06	-5.67
41	417	-43.63	1903.58	60	-5.26	27.67	229.49
42	440	-20.63	425.60	56	-9.26	85.75	191.03
			∑80800.48			**∑2371.1**	**∑10923.82**

N =	**19**	**19**
mean	**$460.63 = \bar{Y}$**	**$65.26 = \bar{X}$**
S	**67.0**	**11.48**
Range	**218**	**41.75**

CALCULATING CORRELATION COEFFICIENT FOR TOEFL AND ANALYTICAL SCORES

$$r_{xy} = \frac{\sum (Y - \bar{Y})(X - \bar{X})}{N\, S_Y\, S_X}$$

$$= \frac{10923.82}{19\,(67)(11.48)}$$

$$= \frac{10923.82}{14614.04}$$

$$= .747488$$

$$\approx .75$$

Appendix I

Table I-1

Calculating Spearman Rho

Student	Rank on TOEFL	Rank on Analytic	D	D^2
1	14	13.5	.5	.25
2	17	18	-1	1
3	15	13.5	1.5	2.25
5	12	16	-4	16
8	18	17	1	1
8b	2	7	-5	25
9	4	6	-2	4
10	5	2	3	9
12b	9	10	-1	1
16	7.5	3	4.5	20.25
19	3	1	2	4
22	7.5	8	-.5	.25
23	16	19	-3	9
24	6	4	2	4
27	1	5	-4	16
28	19	11	8	64
29	11	9	2	4
41	13	12	1	1
42	10	15	-5	25
				Σ207

N=19

$^*\rho < .01$ (with N= 19)

$$\rho = 1 - \frac{6 \times \Sigma D^2}{N(N^2 - 1)}$$

$$= 1 - \frac{6 \times 207}{19(361 - 1)}$$

$$= 1 - \frac{1242}{6840} \qquad = 1 - .1815789$$

$$\approx .82$$

Appendix J

Table J-1

Interrater Reliability of Analytical Scores for Rater #1 (P.V.) and Rater #2 (T.G.)

	Rater 1			Rater 2			
Student	Y	$Y - \bar{Y}$	$(Y - \bar{Y})^2$	X	$X - \bar{X}$	$(X - \bar{X})^2$	$(Y-\bar{Y})(X-\bar{X})$
1	42	-10.86	117.94	77	2.29	5.24	-24.87
2	36	-16.86	284.26	66	-8.71	75.86	146.85
3	47	-5.86	34.34	62	-12.71	161.54	74.48
4	68	10.13	102.62	87	8.91	79.39	90.26
5	37	-15.86	251.54	70	-4.71	22.18	74.70
8	38	-14.86	220.82	65	-9.71	94.28	144.29
9	48	-4.86	23.62	90	15.29	233.78	-74.31
10	70	17.14	293.78	94	19.29	372.10	330.63
11	66	8.13	66.1	88	9.91	98.21	80.57
16	72	19.14	366.34	86	11.29	127.46	216.09
18	64	6.13	37.58	92	13.91	193.49	85.27
21	74	16.13	260.18	82	3.91	15.29	63.07
22	69	16.14	260.50	63	-11.71	137.12	189.0
23	41	-11.86	140.66	52	-22.71	515.74	269.34
24	69	16.14	260.50	86	11.29	127.46	182.22
26	67	9.13	83.36	82	3.91	15.29	35.7
27	64	11.14	124.10	88	13.29	176.62	148.05
28	55	2.14	4.58	68	-6.71	45.02	-14.36
29	52	-.86	.74	79	4.29	18.40	-3.69
31	70	12.13	147.14	88	9.91	98.21	120.21
32	61	3.13	9.8	72	-6.09	37.09	-19.06
33	70	12.13	147.14	87	8.91	79.39	108.08
34	51	-6.87	47.2	72	-6.09	37.09	41.84
			∑3284.84			**∑2766.25**	**∑2264.36**

N =	**23**	**23**
mean	**57.87**	**78.09**
S	**12.22**	**11.21**
range	**39**	**43**

$$r_{XY} = \frac{\sum(Y - \bar{Y})(X - \bar{X})}{N S_Y S_X} = \frac{2264.36}{23\,(12.22)(11.21)}$$

$$= \frac{2264.36}{3150.68} = .7186892$$

$$\approx .72$$

*p< .01 (with N – 2 = 21)

Appendix K

Table K-1

Interrater Reliability of Analytical Scores for Raters #3 (P.C.) and #4 (B.K.)

Student	R1 Y	$Y-\bar{Y}$	$(Y-\bar{Y})^2$	X	$X-\bar{X}$	$(X-\bar{X})^2$	$(Y-\bar{Y})(X-\bar{X})$
3	65	-.16	.026	64	.11	.012	-.018
3s	69	3.84	14.75	65	1.11	1.23	4.26
5	50	-15.16	229.83	56	-7.89	62.25	119.61
6	76	10.84	117.51	67	3.11	9.67	33.71
7b	83	17.84	318.27	86	22.11	488.85	394.44
8b	66	.84	.71	69	5.11	26.11	4.29
12b	65	-.16	.026	61	-2.89	8.35	.46
19	88	22.84	521.67	94	30.11	906.61	687.71
22s	83	17.84	318.27	81	17.11	292.75	305.24
23	53	-12.16	147.87	55	-8.89	79.03	108.10
24s	77	11.84	140.19	67	3.11	9.67	36.82
28	58	-7.16	51.27	69	5.11	26.11	-36.59
35	67	1.84	3.39	42	-21.89	479.17	-40.28
37	50	-15.16	229.83	56	-7.89	62.25	119.61
38	76	10.84	117.51	71	7.11	50.55	77.07
39	41	-24.16	583.71	37	-26.89	723.07	649.66
40	51	-14.16	200.51	62	-1.89	3.57	26.76
41	60	-5.16	26.63	60	-3.89	15.13	20.07
42	60	-5.16	26.63	52	-11.89	141.37	61.35
			Σ 3048.6			**Σ 3385.75**	**Σ 2572.27**
N =	**19**			**19**			
mean	**65.16**			**63.89**			
S	**13.01**			**13.71**			
Range	**47**			**57**			

$$r_{XY} = \frac{\sum (Y-\bar{Y})(X-\bar{X})^2}{N\,S_Y\;S_X} = \frac{2572.27}{19\,(13.01)(13.71)}$$

$$= \frac{2572.27}{3388.97} = .7590123$$

≈ .76

*p<.01 with N-2 = 17

Appendix L

Table L-1

Standard Deviation for Total Analytical Scores

Student	X	$(X - \bar{X})$	$(X - \bar{X})^2$
1	59.5	-7.97	63.52
2	51	-16.47	271.26
3	59.5	-7.97	63.52
3s	67	-.47	.22
4	77.5	10.03	100.6
5	53.25	-14.22	202.21
6	71.5	4.03	16.24
7b	84.5	17.03	290.02
8	51.5	-15.97	255.04
8b	67.5	.03	.0009
9	69	1.53	2.34
10	82	14.53	211.12
11	77	9.53	90.82
12b	63	-4.47	19.98
16	79	11.53	132.94
18	78	10.53	110.88
19	91	23.53	553.66
21	78	10.53	110.88
22	66	-1.47	2.16
22s	82	14.53	211.12
23	50.25	-17.22	296.53
24	77.5	10.03	100.6
24s	72	4.53	20.52
26	74.5	7.03	49.42
27	76	8.53	72.76
28	62.5	-4.97	24.7
29	65.5	-1.97	3.88
31	79	11.53	132.94
32	66.5	-.97	.94
33	78.5	11.03	121.66
34	61.5	-5.97	35.64
35	54.5	-12.97	168.22
37	53	-14.47	209.38
38	73.5	6.03	36.36
39	39	-28.47	810.54
40	56.5	-10.97	120.34

41	60	-7.47	55.8
42	56	-11.47	131.56
			∑ 5100.32

N = 38 **S 11.59**
Range 53 **mean 67.47**

POINT- BISERIAL CORRELATION COEFFICIENT

$$r_{pbi} = \frac{\bar{x}_I - \bar{x}_O}{S_t}\sqrt{IO}$$

where

r_{bpi} = point-biserial correlation coefficient

$\bar{x}_I$ = mean on the whole test for those students whose essays the thesis statement rhetorical pattern used was "SG" (specific to general pattern) which is associated with "delayed introduction of purpose", coded "p".

$\bar{x}_O$ = mean on the whole test for those students whose essays the thesis statement rhetorical pattern used was NOT "SG", i.e. other than specific to general, coded "q".

S_t = standard deviation for the whole test

I = proportion of students whose essays used the "SG" rhetorical pattern.

≈ = proportion of students whose essays did not use "SG" rhetorical pattern.

$$r_{bpi} = \frac{63.87 - 68.76}{11.59}\sqrt{(.26)\,(.74)}$$

$$= \underline{-4.89} \qquad \underline{\qquad}$$

$11.59 \quad \sqrt{.1924}$

$= -.4219154\ (.4386342)$

$= -.1850665$

$\approx -.18$

Appendix M

Table M-1

Standard Deviation for Organizational Scores

Student	Organization Score	Rhetorical Pattern	$X - \bar{X}$	$(X - \bar{X})^2$
1	14	O	.57	.32
2	10.5	I	-2.93	8.58
3	12.75	O	-.68	.46
3s	14	I	.57	.32
4	16	O	2.57	6.6
5	10.5	O	-2.93	8.58
6	14.5	O	1.07	1.14
7b	18	I	4.57	20.88
8	9	O	-4.43	19.62
8b	11.5	O	-1.93	3.72
9	13	O	-.43	.18
10	16.5	O	3.07	9.42
11	15.5	O	2.07	4.28
12b	12.5	O	-.93	.86
16	16.5	O	3.07	9.42
18	15.5	O	2.07	4.28
19	18.5	O	5.07	25.7
21	14.5	O	1.07	1.14
22	13	O	-.43	.18
22s	18	O	4.57	20.88
23	10.75	I	-2.68	7.18
24	16	O	2.57	6.6
24s	13.5	O	.07	.0049
26	17	O	3.57	12.74
27	16	O	2.57	6.6
28	12.75	O	-.68	.46
29	13	O	-.43	.18
31	15	I	1.57	2.46
32	14	O	.57	.32
33	13.5	I	.07	.0049
34	12.5	O	-.93	.86
35	10.5	O	-2.93	8.58
37	8.5	O	-4.93	24.3
38	12.5	I	-.93	.86
39	7	I	-6.43	41.34
40	9.5	O	-3.93	15.44
41	12.5	I	-.93	.86

42	11.5	I	-1.93	3.72
				$\sum$279.07

$N = 38$

$\bar{X}_I = 12.52$

$\bar{X}_O = 13.75$
$I = .26$
$O = .74$

mean = 13.43
$S = 2.71$

$$r_{pbi} = \frac{\bar{X}_I - \bar{X}_O}{S_t} \sqrt{IO}$$ *(Point-biserial correlation coefficient)*

$$= \frac{12.52 - 13.75}{2.71} \sqrt{(.26)\,(.74)}$$

$$= (-.4538745)\,(.4386342) \quad = \quad -.1990848$$

$$\approx \ -.2$$

Appendix N

Table N-1

Japanese Essays Total Analytical Score Standard Deviation

Japan Student	**X**	$(X - \bar{X})$	$(X - \bar{X})^2$
1	59.5	-1.19	1.42
2	51	-9.69	93.9
3	59.5	-1.19	1.42
5	53.25	-7.44	55.35
8	51.5	-9.19	84.46
22	66	5.31	28.2
23	50.25	-10.44	108.99
24	77.5	16.81	282.58
28	62.5	1.81	3.28
29	65.5	4.81	23.14
31	79	18.31	335.26
32	66.5	5.81	33.76
33	78.5	17.81	317.2
34	61.5	.81	.66
35	54.5	-6.19	38.32
37	53	-7.69	59.14
38	73.5	12.81	164.1
39	39	-21.69	470.46
40	56.5	-4.19	17.56
41	60	-.69	.48
42	56	-4.69	22
			Σ 2141.68

N = 21

$$S = \sqrt{\frac{\Sigma (X - \bar{X})^2}{N - 1}}$$

[use N - 1 because N is less than 30, Brown, 1996]

$$= \sqrt{\frac{\Sigma\, 2141.68}{21 - 1}}$$

$$= \sqrt{107.084}$$

$= 10.348139$

≈ 10.35

Calculation of point-biserial coefficient for Japan student essays

$$r_{bpi} = \frac{\bar{X}_L - \bar{X}_O}{S_t} \sqrt{IO}$$

$$= \frac{60.91 - 60.56}{10.35} \sqrt{(.38)(.62)}$$

$$= \frac{.35}{10.35} \sqrt{.2356}$$

$= (.0338164)\,(.4853864)$

$= .016414$

$\approx .016$

Japan U.S. Student Essays Total Analytical Standard Deviation

U.S. Student	X	$X - \bar{X}$	$(X - \bar{X})^2$
3s	67	-8.85	78.32
4	77.5	1.65	2.72
6	71.5	-4.35	18.92
7b	84.5	8.65	74.82
8b	67.5	-8.35	69.72
9	69	-6.85	46.92
10	82	6.15	37.82
11	77	1.15	1.32
12b	63	-12.85	165.12
16	79	3.15	9.92
18	78	2.15	4.62
19	91	15.15	229.52
21	78	2.15	4.62
22s	82	6.15	37.82
24s	72	-3.85	14.82
26	74.5	-1.35	1.82
27	76	.15	.02
			$\sum$ 798.84

N = 17

$$S = \sqrt{\frac{\sum (X - \bar{X})^2}{N - 1}}$$

$$= \sqrt{\frac{798.84}{16}}$$

$$= 7.0659394$$

$$\approx 7.07$$

Calculation of Point-biserial Correlation Coefficient for Japan U.S. Student Essays

$$r_{bpi} = \frac{X_I - X_O}{S_t} \sqrt{IO}$$

$$= \frac{75.75 - 75.87}{7.07} \sqrt{(.12)(.88)}$$

$$= -.0169731\ (.3249615)$$

$$= -.0055156$$

$$\approx -.0055$$

Appendix O

Table O-1

Standard Deviation of Japan Students' TOEFL

Japan Student	X	$X - \bar{X}$	$(X - \bar{X})^2$	Rhetorical Pattern
1	413	-11.27	127.01	O
2	387	-37.27	1389.05	I
3	403	-21.27	452.41	O
5	420	-4.27	18.23	O
22	497	72.73	5289.65	O
23	390	-34.27	1174.43	I
24	500	75.73	5735.03	O
28	363	-61.27	3754.01	O
29	437	12.73	162.05	O
41	417	-7.27	52.85	I
42	440	15.73	247.43	I
			$\sum$ 18402.15	

N = 11
mean 424.27
S = 42.9

$\bar{X}_I = 408.5$

$\bar{X}_O = 433.29$

I = .36
O = .64

$$r_{bpi} = \frac{\bar{X}_I - \bar{X}_O}{S_t} \sqrt{IO}$$

$$= \frac{408.5 - 433.29}{42.9} \sqrt{(.36)(.64)}$$

$$= (-.5778554)(.48)$$

$$= -.2773705$$

$\approx -.28$

Appendix P

Student Essays in Japanese

The following are the essays written in Japanese. These essays are written using the pictographic writing characters known as *kanji,* as well as the simpler *hiragana* basic writing characters. Foreign words use a form of Japanese writing characters known as *katakana*.

Student# 34

子供は生まれた時、よく両親から人形やぬいぐるみをもらいます。そして、それはその子供にとって最初の友達となります。初め、口をきけない子供はそれを投げたり、たたいたりして遊びます。そして口がきけるようになると、話しかけたりし、女の子ならばままごとの相手をしてもらったり、男の子ならば共に遊ぶ仲間をなるでしょう。もしこの人形やぬいぐるみがお気に入りならば、子供はどこへでも連れていきます。そして子供たちが大人へと近ずいていくと、それらの多くは押し入れにしまわれたり捨てられたりして忘れられます。

あなたは最初の友達を知っていますか？もちろん、これは人形とは限りません。動物やおもちゃの場合もあるでしょう。しかし、大事なことは何があなたの最初の友達なのかではなく、あなたの知っている最初の友達がいることが大切です。多くの人達はそれが分からないかもしれません。また大事にしている人もほとんどいないでしょう。実際、それは珍しいことではなく、むしろ当り前なのです。

ですが、よく考えて下さい。最初の友達が人形であれ、ぬいぐるみであれ、動物であれ、おもちゃであれ、友達としては何ら変わりありません。人間は友達と呼ぶべき人々を何人も持っています。そして彼らを大事にします。友達を大事にしない人間などいるはずがありません。その友達と彼らの違う点と言ったら、彼らは口をきけないことです。ですが、彼らは家族それ以上の長い間、我々を静かに見守っているのです。今私達の周りにいる友達が大切なら、最初の友達も大切なのです。そのようなものを今一度思い出すことは、私達にとって大切なことです。何故なら、それが友達の原点なのですから。あなたの最初の友達は誰ですか？

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Student # 37

I say that it is important to take care of all things.
私は物を大事にすることが大切だと申し上げたいのです。

We can't reach spirit without passing a thing. For example,
私達は物を通じることなしに精神に達することはできません。例えば、

when you hand a person an edged tool or scissors, turning a
はさみや刃物を相手に渡すとき

part of blade my side. It is a little care. In this case, a little
刃の部分を自分の方へ向けて渡します。それはささいな心がけです。この場合には、

naturally thought what you don't want to hurt a person is working.
受け取る相手にけがをさせたくないというちょっとした当然の心くばりが働いています。

So it can safely be said that to receive or to hand a thing
だから物の受け渡しや

and have a way with a thing express consideration for heart
取扱いは、相手の心に対する思いやりを表わすものと言えます。

of the person. So we can't despise all thing. And we can't
だから物を軽蔑できません。　また物を無視して

take care of only heart disregard all things. Not only that,
心だけを大事にするということはできません。　そればかりではなく

we always say "heart is important""Beautiful heart" and what not
私達はいつも" 心は大事" " 美しい心" とかいいながら

(all the time) but we have never seen heart. We can't make sure
私達はそんなものを目に見たことがないのです。物の扱いを通して

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of existence of a thing only to pass having a way with a thing.
しか心の存在、あり方を確かめることはできないのです。

We make a living while (as) we are enclosed all things and move
私達は物にとりかこまれ、物を動かしながら生活しています。

ということは
all things. We don't take care of these things ? in short,
これらの物を大事にしないということは、つまり

ということは
we can't take cae of heart. And these things are lost ? in
心を大事にできません。 そしてこれらのものが無いということはつまり

short, it can safely be said that heart is nonexisten. Think
心は存在しないと言えます。 こう考えて

like this, the present is said an age of consumption but understand
みると、現在は消費の時代と言いますが、

to take care of all things and take care of heat are inconvenience.
物を大事にし、心を大事にするうえで、それは不都合だということがわかります。

But there is inevitability of civilization in civilization, we
しかし、文明には文明の必然性があり、

can't live that go backward inevitability of civilization.
私達は文明の必然性に逆行した生活をするわけにはいきません。

Civilization of matter also machine civilization make thing with
物質文明、機械文明もまた、物を造り出し、それとともに

have a way with a thing of that claim careful direct from us.
物の扱い方について私達に慎重な注意を要求しているのです。

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Student# 38

今日、世界の多くの地域で日本製のものがたくさん見られます。外国の人々は日本製の車やｵｰﾄﾊﾞｲを運転し、家では日本製のラジオ、テレビ、コンピュータを持っています。こうした物の記事が新聞や雑誌によく登場します。日本からの物は世界中でとても人気があります。

日本の歴史の中で長い間、日本人は外国から多くのことを学んできました。知ってのとおり、漢字は4、5世紀に日本に伝えられました。日本人は漢字からかな文字を作りました。1860年代には欧米から近代科学を学び始めました。第二次世界大戦後はたくさんの国の人々にたくさん物を売ってきました。しかし外国の人々は日本のことをあまり知りません。彼らにとって日本は不思議な国なのです。

今日、多くの日本人が世界のあちこちを訪れます。古都を見たり、名所を訪ねたり、買い物をしたり、おいしい食事をとったりして楽しみます。日本人はたいていグループで観光旅行をします。外国語を少し話せる人もいますが、たいていの人は日本のことを聞かれた時うまく答えられません。

日本は世界でも大変貴重な国の１つとなり、国と国との関係もずっと緊密になっています。日本を訪れる人の数も増えています。旅行できたり、仕事をしに日本に来るのです。彼らは日本に関心があります。しかし、彼らにとっては日本はまだ不思議な国なのです。これは問題です。この問題は何とかしなければなりません。私たちがしなければならないことはまず、自分の国や文化をもっとよく知って、外国語で日本人自身のことについてもっと話すことです。このことはこの問題に対するいくつかの答えになっています。

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Student# 39

『最近テレビばっかり見ている』といわれているのではないだろうか。

果たして、テレビはそんなに悪いものだろうか。

『テレビばっかり見ず、本を読みなさい』といわれないだろうか。

果たして本はそんなに良いものだろうか。

例えばニュースを早く知るためには、テレビを見なければならない。

ニュースなら何も文句は言われないが、ドラマやアニメなどは文句を言われる。この違いは何だろうか。

自分の身になるものとはならないもの。

しかし、ニュースばかり見ていてはおもしろくなく、ストレスがたまってしまうかもしれない。そのためにドラマなどを見る。

しかし、（反対に）ドラマやアニメなどばかり見ていると、考える力がなくなってしまう。

以上の２つのかたよりをなくすために本を読むのだろうか。

本にもまた種類があり、小説などの類とマンガなどの類がある。

しかし、この２つの種類も、先ほど述べたものと、同じになってしまう。

テレビと本は似ているけれど、違っていて、２つとも比べることはできないのである。テレビにはテレビの、本には本のよさがあるのでどちらが良いともいえないのである。

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Student#40

「老人について」

老人の日になると決まって老人ホームの催しものに手拍子をとる老人たちの姿がテレビに写し出される。しかし私はこれを醜いと思う。老人が醜いというのではなく、金を出し、老人に義理の拍手をさせるでけで、福祉に力を入れているを考える政府の姿勢なのだ。

確かに公共が金を出すことは必要だ。しかも、これまで誰も経験してこなかったような高齢化社会が近ずいているからには、社会が老人を世話するをいう新たな態勢を整えなければいけない。

だが、金で解決することの最も難しいのが老人福祉ではないのか。

老人の最大の悩みはおそらく孤独や近ずいてくる死への恐怖である。

老後の生活不安は解決されてもそれらは取り除けない。それを解決するために、私は老人を余計ものとする現在の価値観を見直すべきたと思う。

老人を孤独にさせ、死について思い悩ませるのは、自分が社会の役に立たない、社会の進歩についていけないという意識なのだ。かつて老人は共同体の厄介者になる前に世を去った。そして体が弱っても孫の世話など老人の仕事があった。どころが今では、医療の普及で寿命は延びたものの、労働者として効率のよくない人間は捨てられる。しかも核家族化が進んで社会での老人の役割はない。以上のことから老人の役再の検討も再優先課題のひとつと考えられる。現在の老人福祉を早急に改めて、未来型の制度を検討するべきではないだろうか。

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Student#1

a) 家族間の問題

家族の中にも夫婦、親子、兄弟姉妹、祖父母と孫、嫁姑など、いろいろな関係がありますが、今回は特に親子の問題をとりあげてみたいと思います。なぜ親子関係かといいますと、人は生まれて、まず出会うのは親、母親です。社会の中で生きていく中で、人はいろいろな人たちと関係を作っていきます。友だち、先生と生徒、上司と部下、恋人、など他にもたくさんありますが、人がこの世で１番最初に関わる人、親、特に母親との関係が、その人の後の人生全てに影響を与える、友だち関係にも恋人関係にも会社での人間関係にも全てです。とっても大事なものだと思うからです。その対人関係全てに影響を与えるものだと思うからです。

最近、とても悲しい記事を雑誌で読みました。 ” 子供を愛せない母親が増えている。” というものでした。よく自分のお腹を痛めた子はかわいい。と言われるのを聞きます。母親の子供への愛は、絶対的なものなのだなどともよく言われていますが、現在、そうではなくなってきているのです。自分のお腹を痛めた子なのにかわいくない。母親が子どもを愛するのに条件があって、その条件を満たす子どもでなければ、愛せなくなっているのです。

どうしてそのようになってしまったか考えてみると、世の中が豊かに、そして小ぎれいになって、自分の好きなもの、自分に心地いいものだけを選んで、生活することができるようになって、小さい時からそのように生きているということが、あげられると思います。

例えば、洋服やカバンやくつです。買い物に行けばたくさんありますから、自分の好きなものを選べます。もし選んだものが、後になって気に入らないとなったら、二度と身につけず、捨てて、すぐ新しいものに買い換えます。昔のように着るもの、はくものがこれしかないから、少々好きなものでなくても受け入れて身につける。というような状態が現代ではなくなっているのです。

そのような物でけではありません。友だちでもそうです。あの子のここが気に入らないというような、小さなこと１つでもあったら、つき合いをやめたり、場合によったら、いじめたりして、自分に都合のいい友だちとだけつき合います。恋人でもそうです。自分の思っている恋人像と少し違うところがでてきたら、すぐ次の人、次の人です。自分が恋人に対して何をするかより、相手が何をしてくれるか、それがどのくらい自分を心地よくしてくれるかが大事というようになっている気がします。

このように、物でも人でも、自分にとって心地よいものでないならば、すぐ捨てて、次のものを手に入れる、というような社会です。

親は、気に入らなければ、新しい親という訳には行きませんが、そのかわり、気に入らなけ

れば、自分に都合悪ければ無視します。

そのように生きてきた人が、ある日親になって、自分の子どもをあるがまま全て受け入れて愛することができるでしょうか？

私も、特に子共が大好きというわけではありません。でも将来、自分が母親になった時、自分の子どもだったらきっと大好きになれるんだろうと思っていました。自分の子どもは当然愛せるんだと思っていました。

がしかし今、このような問題について考えているととっても不安になります。私自身、これはイヤ、あれはイヤ、あの人もイヤだけど、これはかわいいから好き。これはブランドがいいから好き。この人はかっこいいから好き。この人は私によくしてくれるから好き。というように、これまで生きてきたことをとても否定はできないからです。

自分のこどもは、１つの人格を持つ子どもは、思ってたよりかわいくない、思ってより汚いから気にいらないというようなことで、簡単に捨てて、新しいものと、かわいい、きれいな自分が受け入るられるものをというわけにはいかないのです。もっとも捨ててしまう母親がいることも事実ですが。

では、どうしたらいいのでしょう。どうしたら、子どもを受け入れ、愛せるのかを考えてみたいと思います。私が思うには、小さいうちからいろんなものをたくさん、見て、聞いて、吸収していくことだと思います。　TVゲームや、グロテスクなアニメなどではありません。それも１人ではなく親といっしょに家族といっしょにです。例えば、いっしょにいい音楽を聞く。親が子どもに、何か大事なことを教えてくれるような、やさしくなれるような本を読んであげる。親子いっしょにどこかへ出かけて、きれいな景色を見る。またはいっしょに体を動かして汗を流す。そして何よりも、聞いた音楽、読んだ本、今日いっしょにやったことについて親子で話しをする。そのようにして何かを大切に思う気持ち、何かに向けてがんばること、自分にかけがえのないものを見つけて大事にすること、そして愛することを自然と学んでいけたら、自分が親といっしょにしたことを、自分の子どもといっしょにできるようになれば、と思います。小さいうちから、そうやって、心を広くゆたかにしていくことができれば、親になった時でも子どもに対して心を広く持って、大きく受け入れることができるのではないかと思います。

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Student#2

家族間の問題

戦後50年以上が経つ今の日本、それは昔と大きく変化してきた。とくに高度経済成長期といわれる昭和30年頃から今日にかけての目まぐるしさは言うまでもない。日本全体がそのように大きな変化をすると共に、平行して日本の家族構造も大きく変化した。

昔と比較しながら、現在の家族構造を見、そこにある問題をいくつかあげたいと思う。

１）核家族化と高齢化社会

昔の日本は祖父母、父母、子どもが共に住んでいた。また祖父母と祖父母がいるケースもあった。大家族である。共に食事し、祖父母が孫の世話をしたりする。家族たすけ合いの図である。その頃は60、70代という寿命が多かった。ところが今日では核家族化、いわゆる、それぞれ小家族化が当たり前となり、祖父母と同居することが逆に当り前でなくなった。ところが平均寿命は80、90と増加し100才以上のお年寄りも少なくない。

そのように高齢となったお年寄りを誰がケアするか今日問題となっている。

一人暮しのお年寄りも少なくない。

２）子どもの数の減少化

昔の日本の一家族の子供の数は６人－８人が多かった。ところが今日では１人－多くて３、４人と言うところである。その理由の一つに上げられることは、子ども一人当たりに対する教育費の違いにある。

現在の教育費は昔とは比べものにならないくらい高い。

何故だろうか。それは、よりよい教育を子どもに身につけさせたいと、学校教育だけでなく、さまざまな習い事にいかせるためである。その習い事とはピアノetc.音楽関係、水泳etcのスポーツ、習字（日本語をきれいに書くため）、また学校教育以外でも英数国を中心にしたものである。

それは学歴社会の中で良い学歴を身につけ、よい仕事につかせるためであり、少なく産んで、一人に多く費やすのである。

しかし、すべての子どもがそれに応じれる訳ではない。

親の期待に応じれない子どもも多く、学歴社会人間価値判断を教えられてきた子どもは、傷つき、将来に望みをもてない。自分には価値が無いと思うからだ。

思春期を向かえるといじめっ子かいじめられっ子か悪質な犯罪を犯す子の中にこのように傷ついてきた子が多い。傷ついているために、人を傷つけるのだ。

3）父親不在

父親の多くは朝早くから出かけ、外で仕事をする。そして帰るのは早くて夕方、遅くて次の日の夜中（12時をまわる）

ゆえに、平日は子どもは父親の顔を見ることがない。休日はゴルフ接待に出かける場合も少なくなく、休日でさえ、会社との関係を切れない。

たまに休みで家にいても日頃の疲れがたまっているため子どもと共にあそぶことがむずかしい。

ゆえに、子育ては母親が中心となり父親がありながら母子家庭のような状況で子は成長する。

やがて思春期を迎える子どもに父親からの愛情不足のためゆがんだ愛を求め、特に女の子は援助交際といわれる父親くらいの年令の男の人と売春行為に走る。

男の子は成長段階で母親との絆が深くなり、大人になっても親ばなれできず、また母親の方も子ばなれできない、いわゆるマザーコンプレックスになる傾向がある。そういう男の子がやがて結婚をし、妻を迎え、子どもを産んだとしても、母親は息子にしばしば干渉し、世話をやく。

妻と母親が対立関係になっても、どうすることもできず、あたふたじ、結局、母親の方についてしまうため、離婚に至るケースも少なくない。

こういう男性は一人っ子あるいは長男に多く、高学歴をもつ傾向の人が多いといわれる。

父親不在傾向にあるため、父親の権威は弱くなりがちで、存在すら認めてもらえないこともある。

父親の働いている姿を見て育たなかった子どもは父親を尊敬することがなくなる。

ましてや、家に帰ってきた時は酔っぱらい、休日はころんと横になっている姿しか見ていないので、子どもからはダメな父親に写るのである。

そのように核家族化が進み、子どもの数が減少し、塾に忙しく父親不在傾向にあるため、家族間のコミュニケーションがほとんどないという家庭が多い。

孤独な子どもが増え、孤独な父親が増え、孤独な母親が増えている。

今日の日本の家族問題は決して楽観視できない問題が多い。離婚の増加である。両親が離婚した子どもの傷は深く、さまざまなところに影響を与える。

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まとめ

解決策の一つはゴールデンタイムのTVでこれらの問題をドラマ化し、取り上げ、日本国民が客観的に現状を見、考えるべきである。そして人間の価値基準を聖書におくべきである。

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